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VOLUME XIII.

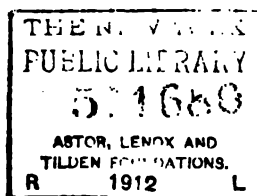


Truth and Progress.



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ARTICLE I.—RENAN'S LIFE OF JESUS.*

Christ in history, and in life, is a fact which cannot be ignored. However it is to be accounted for, the advent of Jesus of Nazareth must be recognized as the coming of a new and mighty and peculiar force into the sphere of human experience. It is the dawn of a new era,—the development of a fresh theory of life,—the inauguration of a movement which constantly gains in power, breadth and significance. Christianity represents a vital, persistent and victorious faith, and its founder takes more and more the reverence and affection of the world. His words are made the rallying-cries wherever the highest undertakings call for human effort;—heroes feed their enthusiasm by poring over the passages of his history, and the commonest souls grow patient and hopeful beneath the touch of his promise.

Who and what was Christ? is a question both for the historian and the scientific inquirer; for he is seen perpetually standing in the very path along which their pursuits take them. Is the account given of him in the New Testament self-consistent, true, and adequate? Are the conceptions generally formed of him rational and just? Are the narratives of the evange-

* THE LIFE OF JESUS: By Ernest Renan; Membre de l'Institut. Translated from the original French, by Charles Edwin Wilbour. New York: Carleton. 1864. 12mo. pp. 376.

lists to be interpreted as historical documents, or treated simply as mere memorabilia, into which the several writers put their own excessive enthusiasm, their hopes, their fancies, their superstitions, their wishes, and their partisan theories and predilections? Who were the real writers? and were they competent and honest witnesses and narrators? And what was the real character and history of Him whose spirit and life they seek to portray?

These are natural questions; such as may be asked without any irreverent curiosity. The New Testament offers a legitimate sphere for criticism; and the faith which is afraid of honest and thorough inquiry is not one that fashions the noblest characters, or conquers the world.

No one of the evangelists presents Jesus in so full and clear a light that we do not need the representations of the others; and the work of the harmonist, who seeks to combine all the separate incidents narrated in the gospels, into a lucid and connected biography, is properly regarded as a needed service. How much more is that service to be prized,—if sufficient skill and wisdom can be found for its performance,—which gives us to see clearly the real personal character and spirit of Jesus, as they exist in themselves, and as they stand related to God on the one side, and to humanity on the other! Such a portraiture would not leave us less to reverence, and it would give us much more to love and appropriate.

That undertaking has occupied many eminent minds,—some of which have wrought in the interest of a true religious faith, while others have seemed to be laboring to undermine the confidence in Christ which has come to be the real anchor of souls. The results are varied,—the different portraits often exhibiting more contrasts than resemblances. Whatever may be the truth respecting the influence of the personal opinions of the evangelists upon their narratives, there can be no doubt that the modern biographers of Jesus have largely exhibited themselves while attempting to portray their subject. The religious standpoint of the author is sure to appear in his biographical effort; and so, while professing to interpret Matthew and John, he is really embodying his own scheme of theology.

Latest among these significant efforts to give us a true, rational and full view of Christ, appears the work of Ernest Renan,—a French scholar of considerable eminence, a man of unblemished character, and master of a peculiarly rich, fresh, glowing and attractive style. He was born in 1823, and entered early upon a course of study with a view of preparing himself for the Romish priesthood. For some reason he changed his plans and devoted himself to literature; and became distinguished, while yet a young man, by his attainments in philology, and his translations of some of the poetical books of the Old Testament. He gives evidence of patient study, of extensive, varied and critical reading,—his views are not lacking in breadth, and his treatment of his themes shows us a mind somewhat accustomed to philosophic generalization. But he seems to have devoured more facts than he has digested, and to possess more intensity than steadiness of vision. His mind exhibits more life than harmony, his imagination is stronger than his judgment, he trusts more to insight than to investigation, he gives us fine sentiment at times when logic is wanted, and touches us with the charm of his speech when he ought to be arranging his evidence. When he begins with criticism he is likely to end with poetry; he slides over a point with a smooth sentence instead of marching straight up to the difficulty, and paints a beautiful picture when the real want can be met only by a plain fact.

A few years since he was sent, at the head of a company of scholars, to examine the remains of ancient Phenicia; and the present work was conceived and chiefly composed during some excursions into Galilee which that tour allowed and invited. He dedicates the volume to his sister,—who accompanied him in this tour, and died ere it was finished,—in an address which is as touching in its deep and tender sentiment, as it is inharmonious in its mixing up some of the puerilities of paganism, with the faith in immortality which only Christianity can inspire. * It is suggestive of French life, where the deepest and the most superficial experiences seem to be flung together without hesitation, and where the church and the theatre smile at

each other across the street as they exchange throngs through all the hours of the Sabbath.

Renan is no copyist. His life of Jesus is one of his own construction. He does not hold at all to the famous mythical theory of Strauss; he does not resort to any such desperate expedients of criticism as Baur; and he is still farther removed from the audacious iconoclasm of Parker, the sonorous special pleading of Gibbon, and the coarse, malignant ribaldry of Paine. Hostile as his work is, in its theory, to the evangelical views of the New Testament and of Christ, he always wields a courteous and dignified pen, and preserves a reverent and chastened spirit. One might suppose that he could never deny with gusto, but that he must always find himself doubting reluctantly. He has gained a wide hearing, and his popularity owes quite as much to the affectionate spirit and charming style in which his book is written, as to the subject which he has chosen and the real ability with which he has discussed it. The basis upon which he has sought to reconstruct a history of Jesus is not new; but his method of procedure is such as will cause him to be hailed, by certain classes of minds, as an original and successful interpreter of the phenomena of the Messiah's history. What then is Renan's view of Jesus, and what estimate is to be put upon his work?

First of all, it is worthy of remark that he makes no attempt, as many of his predecessors have done, to prove that the gospels in the New Testament are the unreliable productions of the second or third century. He has examined that theory, perceived and felt its difficulties, and frankly confessed that it cannot be maintained. He says the gospels "carry us back to the half century following the death of Jesus, and even, in two cases, to eye-witnesses of his acts." He thinks it probable that we have not the original compositions of either Matthew or Mark; that "our first two gospels are already arrangements in which there has been an attempt to fill the hiatuses in one text by another." Basing his opinion upon a passage from Papias, quoted in the Church History of Eusebius, (the real import of which he seems to have mistaken,) he supposes that Matthew

confined himself to the work of reporting the extended and formal discourses of Jesus; while Mark, depending upon Peter for information, simply collected the anecdotes and pithy sayings of Christ, without particular regard to chronological order. And yet he is frank enough to say that "the system of the life of Jesus with the synoptics rests upon two original documents: first, the discourses of Jesus collected by the Apostle Matthew; second, the collection of anecdotes and personal information which Mark wrote from Peter's reminiscences. We may say that we now have these two documents, mingled with matter from other sources, in the first two gospels, which bear not wrongfully the name of 'Gospel according to Matthew,' and 'Gospel according to Mark.'" And he adds, as his final verdict, after considering the evidence presented by the results of all the criticism on this subject:

"Upon the whole, I accept the four canonical gospels as authentic. All, in my judgment, date back to the first century, and they are substantially by the authors to whom they are attributed." p. 34.

We need not stop to indicate the significance of that frank confession. It is the very point which nearly all classes of skeptical writers have sought to invalidate or slur over; and the very point which the Christian apologists have maintained and pressed. The whole theory of Strauss is overthrown by that admission. It is, moreover, a point to be determined by plain, positive evidence, addressed to the critical understanding. Renan listens patiently to the testimony, and, though belonging to the skeptical school, confesses that the apostolic origin of our four gospels is satisfactorily proved. It may surprise, perhaps, but it need not disturb us seriously, to hear him say, along with this, that:—

"The evangelical texts possessed little authority for a hundred and fifty years. There was no scruple about inserting additions, combining them diversely, or completing some by others. The poor man who has but one book, desires it to contain all that speaks to his heart. They lent these little rolls to one another: each transcribed on the

margin of his copy the sayings and parables which he found elsewhere, and which touched him." pp. 22, 23.

This last statement is the ingenious and poetic supposition of a man who draws on his imagination and not on his facts for material. He brings forward not a particle of evidence to support it, for the simple reason that there is none. Renan as a critic, dealing with testimony, deserves consideration; but Renan as a poet, offering us his conceptions, and asking us to take them as veritable history, shows more presumption than prudence. Did he wish to damage his own verdict respecting the authenticity of our four gospels, which truth and honesty compelled him to render, by flinging in such a loose, indefinite, unsupported statement as this? Or is it a compliment paid to his own skill in discerning the genuine coin among the base and counterfeit metal?

It is plain, in any case, that Renan does not intend to be hampered by any such acknowledgment as that already quoted. Admitting the gospels to be authentic, and to furnish almost every thing that is available in the way of material for constructing a life of Jesus, he begins by rejecting every thing miraculous and supernatural. In this he is not only hasty and inconsistent, but he adopts a method utterly unscientific, and is really guilty of begging the main question. Thus, in his very Introduction, he chooses his ground and announces his method:

"Let the gospels be in part legendary, that is evident since they are full of miracles and the supernatural." p. 17.

"No miracle was ever performed before an assembly of men capable of establishing the miraculous character of an act. Neither men of the people nor men of the world are competent for that." p. 43.

"We shall maintain, therefore, this principle of historical criticism, that a supernatural relation cannot be accepted as such, that it always implies credulity or imposture, that the duty of the historian is to interpret it, and to seek what portion of truth and what portion of error it may contain." p. 45.

The real position which he assigns the gospels is stated with sufficient clearness.

"They are neither biographies, after the manner of Suetonius, nor fictitious legends like those of Philostratus; they are legendary biographies. I would compare them with the legends of the saints, the lives of Plotinus, Proclus, Isidorus, and other works of the same kind, in which historic truth and the intention of presenting models of virtue are combined in various degrees. Inaccuracy, which is one of the peculiarities of popular compositions, is especially perceptible in them." pp. 38, 39.

That is a very short and easy method of escaping one class of difficulties. Whatever is miraculous in the narrative is at once to be rejected, or explained on some theory purely naturalistic; and the choice may be always made between rejection and explanation, according to the difficulty of the task or the taste of the author. But how successful one will be in constructing a life out of materials such as these are declared to be, and especially in constructing the character and life of Jesus, is quite another matter. The negative part of the work is soon disposed of; but the positive part is likely to present some difficulties, which may prove too formidable even for the constructive genius of Renan. That he should deal very freely, not to say very unceremoniously, with the evangelists, and with their narratives, is what might be expected, after putting them on a level with the men who give us the legends of St. Francis. And we actually find him indulging himself in this work of characterization without much restraint. He thinks Matthew "deserves unlimited confidence as regards the discourses; he gives the *Logia*,—actual notes from a clear and living memory of the teachings of Jesus." Christ's words, thus reported, he thinks are "easily recognizable by the critic," and they become "an excellent touchstone" by means of which the dross may be separated from the gold in this mass of matter found in the four histories of the New Testament. But he adds that the narrative portions of the same gospel are often interpolations, containing "legends of a rather flaccid contour, sprung from the piety of the second Christian generation." He thinks Mark has less fable, and describes minutely the outward incidents, in a way that suggests the report of an eye-witness; but he lacks plan, chronological order and completeness. He admits that

the author of the third gospel and of the Acts is one and the same, and that he wrote during the second apostolical generation; but he has many disparaging things to say of Luke, and of his work. "Some teachings are carried to excess, and falsified." Luke is a second-hand narrator, and seeks to "reconcile different accounts;" he shows his ignorance of Jewish history and life; makes erroneous statements; is over-credulous; does violence to conflicting texts to get rid of discrepancies and furnish a consistent and complete narrative; and yet, though his statements are to be received with great allowances, "he is a divine artist;" "his gospel has the greatest charm for the reader," and he "has not seriously injured the truth of the portrait."

Of John our author has not very much to say in the way of affectionate appreciation. He does indeed accept him as the only reliable chronologist; and says there are in the discourses reported by him, some "wonderful flashes of light, touches which really come from Jesus." But he insists that John gives us ideas entirely foreign to Jesus; compels us to question the good faith of some of his narrations;—he virtually accuses him of sectarian interpolations to prove a thesis; speaks of his discourses as "pretentious, heavy, badly-written tirades, saying little to the moral sense;" and insists that the author is developing his own gnosticism, and leading us into "the aridities of metaphysics and the darkness of abstract dogma." Sometimes it seems as though he would apologize for the faults of the fourth gospel, as when he suggests that we find in it "the memories of an old man, sometimes of marvellous freshness, sometimes having suffered strange mutations;" and adds that, "considering Jesus as the incarnation of truth, John could not but attribute to him what *he* had come to take for truth." At other times he virtually accuses him of the most selfish and unworthy motives in writing his narrative,—as when he propounds the theory that John "was wounded at seeing that there had not been accorded to him a sufficiently prominent place in the history of Christ" as written by his predecessors, and so resolved to write one himself, "with the intention of showing that, in a great number of cases in which mention had been made of Pe-

ter only, *he* had figured with him and before him;"—and hence "this style of extolling himself and demonstrating himself incessantly;" where "we feel the factitious procedure, the rhetoric, the gloss," and where the author manifestly "follows, not his memories, but the rather monotonous movement of his own thought." As to the self-consistency of Renan in these several criticisms upon John, it is in perfect keeping with much else contained in his book; and as to the propriety of his founding any important critical opinion upon John's unsupported* testimony, after thus disparaging him and his narrative, there would seem to be room for but one opinion. But self-consistency and logical propriety are not the leading characteristics of the rationalistic school of criticism, and Renan has by no means wholly escaped the influence of his associates.

Of the gospel narratives as a whole, and of their authors, he thus speaks:

"Several stories . . . were devised in order to bring out vividly certain traits of the physiognomy of Jesus. . . . A rapid work of metamorphosis was going on also, during the twenty or thirty years which followed the death of Jesus, and imposed upon his biography the absolute traits of an ideal legend. . . . Many anecdotes were conceived to prove that in him the prophecies considered as Messianic had been accomplished. . . . Sometimes the reasoning was thus: 'The Messiah was to do a certain thing: now Jesus is the Messiah; therefore Jesus has done a certain thing.' Sometimes it was the converse: 'A certain thing happened to Jesus; now Jesus is the Messiah; therefore a certain thing was to happen to the Messiah.'" pp. 40, 41.

Such is the view which Renan takes of the New Testament historians, and such is the use he makes of the materials which they furnish him, in his effort to construct the true character and life of Jesus. It hardly needs to be said that the Christ presented to us by the French *litterateur* is very different from the Christ exhibited by his own apostles, who were his intimate companions eighteen hundred years ago. It is no exaggeration whatever for us to speak of the new gospel according to M. Renan; unless, indeed, he has so emasculated the gracious mes-

sage as to make it something very different from "good news." His Christ must be a purely natural phenomenon; nothing miraculous or supernatural must attach to him. The New Testament biographers must be disputed and put down whenever they assign their Master any superhuman rank or position, or narrate any proceedings which we cannot classify under some well-known scientific principle, or justify by an appeal to the established order of the world. Sometimes they are honestly mistaken, for their statements grow out of their ignorance. Sometimes they are carried away by enthusiasm, and see with their excited imaginations what does not exist. Sometimes they fail to distinguish between their own personal views and the opinions of Jesus, and so hear in his words,—what never was really there,—the simple echo of their own thought. Sometimes they decide, *a priori*, what he should have said and done, and then make him speak and act according to their own wishes. And sometimes they deliberately falsify, suppress, enlarge, amend and alter what they know to be a true record, to serve their cause, or gratify their ambition, or soothe their wounded pride, or circumvent their rivals! And the evidence of all this Renan professes to find in the gospel narratives themselves, by the application of certain tests which have never been generally accepted nor clearly defined. And we are asked to accept this as the improved Biblical criticism of the age! We will not say that Renan shows himself a master of snap judgments, nor that such frailties and falsities and frauds can be found in the gospels only by men who carry them there; but we may say that the profoundly religious spirit and conscientious love of truth exhibited in the gospels have conquered the skepticism of all classes of honest readers, and that no writer's character is safe for an hour if he is to be dealt with as this modern court of criticism deals with the evangelists.

With such utterly loose and indefinite notions of the authority of the gospel narratives, after rejecting every thing miraculous, he can and does take just such of the remaining portions, and in just such order, as will suit his purpose, emphasizing, enlarging and interpreting according to the strict letter at one point, and ignoring, slurring over, or explaining away

whatever opposes itself to his theories and designs at another. One looks in vain for any accepted principle of criticism which explains or regulates his eclecticism. Why he assents to this statement or denies that, he does not stop to tell us; why one story is taken for literal fact and another for imaginative legend; why one reputed saying of Christ is unhesitatingly welcomed as from his lips, and another is declared to have been falsely attributed to him, is wholly left for the reader to guess. He contradicts the account of the birth of Jesus at Bethlehem, declaring it occurred at Nazareth; denies that John proclaimed Jesus to be the Messiah when first meeting him, or confessed his own inferiority, or objected to baptizing him, but claims that John and Jesus met as jealous heads of two rival schools; says that Christ never assumed to be the Son of David; and tells us that what is now celebrated as the Lord's Supper, was probably instituted some time before the last journey to Jerusalem, that it obtained great importance during the life-time of Jesus, and was the result of general teaching rather than of any specific act or appointment. Adopting such a line of policy, he will certainly have the amplest scope for his genius and skill in reconstructing the character and life of his subject. He can go to work at once to incarnate his ideal;—for if the materials furnished him by the evangelists are too many, he can throw out the excess; if they are too few, he can supply the lack; if they are wanting in adaptation, he has only to decompose and then give them the needed structure and form.

Undoubtedly Renan is thus showing himself an audacious and self-reliant critic, but what is to be said of him as a trustworthy biographer? That is the real question to be considered, for it is in this latter character that he appears before us.

As specimens of his work in substituting the most puerile representations of what appears so significant and majestic in the narrative, there may be instanced his remark that Jesus was "fond of playing upon words," when he would explain Christ's promise to make his disciples fishers of men;—he interprets the statement that seven devils went out of Mary Magdalene, as simply meaning that "she had been affected by nervous diseases, apparently inexplicable," and that "Jesus by his pure

and gentle beauty calmed this troubled organization ;" says, in respect to the feeding of five thousand who had resorted to Christ in the desert place,—“ Thanks to their extreme frugality, the sacred flock lived there ; they naturally believed that they saw in that a miracle.” And he adds in respect to the miracles of healing so frequently narrated in the gospels, that “ the disorders which they described as possessions were often very slight,” [Is that true of the man who dwelt among the tombs ?] that those were regarded as possessed of a demon who were “ only somewhat singular,” and that a gentle word often suffices to remove the difficulty. “ The contrast of an exquisite person” meets the necessity. “ The pleasure of seeing him heals. He gives what he can, a smile, a hope, and that is not unavailing.” And in respect to the character of the teachings contained in the gospel, as compared with what may be found outside of it, or were developed at an earlier period, he makes these unequivocal statements :

“ On the day when the young carpenter of Nazareth began to produce in public these maxims, for the most part already known, . . . it was not then an event. . . . There were yet no Christians ; true Christianity nevertheless was founded, and never doubtless was it more perfect than at this first moment. Jesus will add to it nothing more that will be durable. What do I say ? In one sense he will compromise it : for every idea, in order to succeed, must needs make sacrifices ; none comes immaculate out of the struggle of life.” p. 115.

“ Many men before Jesus, or of his time, such as Jesus the son of Sirach,—one of the real ancestors of Jesus of Nazareth,—Gamaliel, Antigonus of Soco, and especially the mild and noble Hillel, had taught religious doctrines far more elevated, and already almost evangelical.” p. 282.

And the same tendency to excess, which here shows itself in making the New Testament mean so much less than it really teaches, appears with great frequency in over-statement and grievous exaggeration. Meanings are foisted upon the words of the evangelists such as they cannot, by any rational possibility, be made to bear. The instances are so numerous that it is difficult to make selections. But the following may suffice as specimens.

Referring to the parable of the rich man and Lazarus, he says the narrative teaches that the rich man "is in hell because he is rich, because he does not give his goods to the poor, because he dines well," &c.

"Jesus went to excess, and attacked the essential conditions of human society." p. 174.

"Leaving all this world to its hardness of heart and its narrow prejudices, he turned toward the simple. A vast substitution of race is to take place. The kingdom of God is : first, for children and those who are like them ; second, for the outcasts of this world, victims of social arrogance, which repulses the good but humble man ; third, for heretics and schismatics, publicans, Samaritans and pagans of Tyre and Sidon." p. 176.

"To possess nothing was the true evangelical condition ; mendicity became a virtue, a sacred state. Poverty remained an ideal which the true lineage of Jesus never abandoned." . . . "All the outcasts of orthodox Judaism were his favorites." pp. 180, 181.

"The first Christian generation lived entirely upon expectations and dreams. . . . Property was forbidden. . . . There was no marrying, it seemed, after entrance into the sect. . . . Jesus made no concession to necessity. He preached boldly war against nature, total rupture with kin. . . . His demands lost all bounds. Despising the wholesome limits of human nature, he asks that men should exist only for him, that they should love him alone. . . . Family, friendship, country, had no longer any meaning to him. . . . At times we are tempted to believe that, seeing in his own death the means of founding his kingdom, he conceived the deliberate purpose of causing himself to be killed. . . . A singular relish for persecution and torment seized him." pp. 266—274.

It is needless to quote the passages to which Renan refers as if in justification of these strange extravagances, for they readily suggest themselves ; and their real import is too obvious to require any effort at exposition. Sometimes he seems not quite ready to dogmatize over his theories and interpretations, and so introduces his statements by saying, "it seems," "it appears," "it is probable," "very likely," "we suppose," "we are tempted to believe," &c., &c., all of which shows the

unsettled condition of his own opinions, leaves him the ampler field for indulging his love of hypothesis, and opens a door of escape when his fallacies are proved upon him. His description of life in Galilee, while Jesus was occupied with the earlier part of his ministry,—though fresh and beautiful and vivid beyond all we have met in previous writers on the subject,—goes manifestly far beyond the reality. This picture, for example, of the spiritual elevation and gladness and peace of the first disciples, which we here transfer, rests on no basis of specific fact or of rational deduction; and there is not a little in the record of the evangelists, as well as elsewhere, which suggests a very different kind of life in the region of Gennesaret. It is a striking example of the poetic exaggeration which runs through the entire book, and renders the author so charming a companion but so unsafe an interpreter.

“The infant religion was thus, in many respects, a movement of women and children. . . . All believed, at every moment, that the kingdom, so intensely longed for, was on the point of appearing. . . . How long did this intoxication endure? We know not. None during the course of this wonderful advent, measured time any more than we measure a dream. Duration was suspended: a week was as a century. But whether it filled years or months, the dream was so beautiful that humanity has since lived by it, and it is our consolation yet to welcome its diminished perfume. Never did so much joy swell the breast of man. For a moment, in this effort, the most vigorous which it has ever made to raise itself above its planet, humanity forgot the leaden weight which fastens it to the earth, and the woes of life here below. Blessed was he who could see with his eyes this divine outburst, and share, were it only for a day, this peerless illusion!” p. 187.

How far all this is from the fact, it is not perhaps permitted us to know beyond all doubt; but that Renan can find nothing in sacred or profane history which justifies such glowing statements, may be asserted without hesitation. It is easy indeed to convict him of positive misstatements; and not hard to show that he is absolutely making war, at times, upon the very testimony which he brings forward to support his view. Let a single example suffice. Here is his statement:

“As there were few Pharisees in Galilee, the discussion against him did not assume that degree of intensity and that acrimonious tone which, at Jerusalem, would have stopped him short at the first step. The good Galileans had never heard discourse so adapted to their cheerful imaginations. They admired him, they caressed him, they believed that he spoke well, and that his reasons were convincing. The most difficult objections he resolved with authority; the charm of his speech and of his person captivated these people still young and not withered by the pedantry of the doctors.” p. 148.

There Renan stops, as though he had told the true and the whole story. Now to what does he refer for his authority and for an illustration of this statement? Strange as it may seem, he directs his reader, in a foot note, to the account of Christ's visit to the synagogue at Nazareth, found in the fourth chapter of Luke's gospel. And that very account tells us, in verses 28 and 29, that the scene in the synagogue ended as follows:

“And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.”

Surely that is a novel way of caressing a preacher, and of expressing admiration over his discourse!

We have dwelt at length upon these points simply because it is important to know upon what principles these modern teachers proceed when they come forward and propose to re-write the New Testament history from a more rational and elevated stand-point, and reconstruct our religious opinions. We are in a position to judge respecting the authority of their statements, the trustworthiness of their theories, and the moral value of their work, when we have considered the testimony upon which they base their pleas, the methods in which they reach their verdicts, and the spirit in which they treat the deepest convictions and the holiest sympathies of Christian souls. Even if M. Renan succeeds in presenting such a view of Christ as makes him stand before us distinct in outline, consistent in inward structure, majestic in moral mien, a natural and trustworthy leader in human life, a friend whose humane and catholic sym-

pathics draw all noble and loving souls to him as a magnet—draws iron,—at once a saint in calm piety and a hero in resolute action; if he divests him of the air of mystery in which the evangelists envelop him, making us feel that he is a noble human brother, on whose speaking portrait we are glad to look, instead of a divine visitant whose piercing eye makes us shrink and turn away; if he does turn the dry and perplexing evangelical narratives into legends full of sublime marvels and radiant with high poetic fancies, instead of leaving them literal statements of fact that give them a place solitary by themselves, and crowd them brimfull with a distant God's inspiration;—if he succeeds in doing all this, we shall still be compelled to ask whether he is not exhibiting to us the beautiful conception of his own fertile and artistic brain, instead of showing us the real Jesus who comes asking for the trust of human souls, and claiming to be the only rightful Master of human life. We may admire the picture as he hangs it in the full light of his genius, and makes it glow beneath his eloquent descriptions; but we may reasonably question whether it is not after all an ingenious and splendid fancy-piece, rather than an accurate portrait of him whom we are chiefly concerned to know as he really is. Even though as a “study” it may leave us nothing to desire; it may be not even a recognizable copy of any true likeness of the sacred personage whose name it bears. A life of Jesus written in utter disregard of all the critical cautions and rational requirements which apply to ordinary biography, may answer to exercise the ingenuity of men who have less reverence than imagination, and to feed the appetite that craves romance and rejects literary sobriety; but such an undertaking neither dignifies scholarship nor satisfies the demands of a healthy soul.

But the supposition is not true. Renan not only gives us a life of Jesus inconsistent with the New Testament, but it is one equally inconsistent with itself. His views are not only unevangelical but irrational. It is safe to go still farther, and say that his Christ is a moral impossibility. He gives us a character into which not only inharmonious elements enter, but elements positively antagonistic. He complains that the synoptics give us a Christ so different from the Messiah of John that

we are compelled to choose between them; it is only just to say that *he* gives us a Christ whose life is an enigma, whose different qualities neutralize each other, who changes in his aspect with almost every new movement of the biographer's hand like the view in a kaleidoscope, who is to-day far less and to-morrow far more than the general conception of him will allow, and who, at the end of all the verbose and brilliant sketching, is only an unsubstantial and ever-changing vision which cannot be reduced to any definite form, nor assigned any definite moral position.

We know that this is a somewhat serious charge, but we make it with a full comprehension of its meaning, and feel well assured that the statement can be most fully justified by an appeal to the volume itself. To quote or refer to all the passages bearing on that statement would extend this article to quite an unreasonable length, and it is hardly necessary to our purpose. A running sketch of what he says, in his attempted development of the character of Christ, with an occasional quotation, will doubtless suffice for this part of the inquiry, and do no injustice to the author. It will be interesting to know how Renan conceives of Jesus, after learning how dissatisfied he is with the view of him presented by the New Testament biographers, and after having become somewhat acquainted with his method of procedure in attempting to reconstruct the history. Let us proceed.

First of all, he accuses Jesus of great ignorance, and of many misconceptions. As examples of such ignorance and misconception, he says, "he had no conception of aristocratic society, save that of a young villager, who sees the world through the prism of his own simplicity;" that he suffered much from uncertainty in opinion, and that "a noble sentiment, rather than a fixed design, urged him to the sublime work which has been realized by him, although in a manner far different from that which he imagined;" that he had "not the least notion of a soul separate from the body;" that he "did not know enough of the Gentiles to think of founding anything substantial upon their conversion;" that he never had "a very clear idea of his

own personality;" that to him nothing was supernatural, for he knew nothing of nature; that he is obliged to correct himself; that his acquaintance with a natural and lawful order of the world was "in no wise superior to that of his contemporaries," and that "he imagined the end much nearer than it really was," but supposed, in his failure to take into account the slow movements of humanity, that he was to realize in one day what eighteen hundred years have failed to achieve.

That more or less of these statements are virtually contradicted by the evangelists, we know very well; it ought to be presumed that Renan knew it; but whether he did or did not, it would not probably make much difference in his declarations. Not perhaps in precisely the apostolic sense, but in a very significant sense, he has broken away from all "bondage to the letter."

He accuses Jesus of artifices, such as a man of high moral feeling and a nice sense of honor would instinctively scorn, in order to gain the faith or win the alliance of the people.

"He would aver that he knew something intimately concerning him whom he wished to win, or he would recall some circumstance dear to his heart. It is thus that he touched Nathaniel, Peter, and the Samaritan woman. Dissembling the true source of his power,—I mean his superiority to those around him,—he suffered them to believe, in order to satisfy the ideas of the times,—ideas moreover which were entirely his own,—that a revelation from on high discovered their secrets and opened to him their hearts." p. 164.

"Tradition attributes to Jesus two rules of proselytism, in direct contradiction, which he may have practised by turns: 'He that is not against us is for us:—' 'He that is not with me is against me.' An impassioned struggle almost necessarily leads to such contradictions." pp. 211, 212.

That is, when Jesus was complimenting Nathaniel as an Israelite in whom was no guile, he was himself employing guile to catch him! and when he reminded the Samaritan woman of her adulteries, he was recalling something dear to her heart! and he quotes two different versions of the same sentiment to prove that Jesus practised by turns two contradictory rules for gaining proselytes! If our author wished to give Biblical criticism

over to the ridicule and contempt of the people he could hardly have chosen a more effective method than this.

But the most startling illustration of Christ's dishonorable artifices which is brought forward, is that which represents him as consenting,—after much misgiving, and hesitation, and some loss of self-esteem,—to become “a wonder-worker,”—for this is Renan's term applied to Jesus when wielding miraculous powers. He says :

“Jesus had, therefore, to choose between these two alternatives,—either to renounce his mission, or to become a wonder-worker.” p. 230.

“One would say, at times, that the part of the thaumaturgist is disagreeable to him, and that he seeks to give as little publicity as possible to the marvels which grow as it were under his feet.” p. 236.

How utterly opposed all this is to the complaint of Christ, that men came to him to get the loaves and fishes rather than to witness his miracles,—to his statement that the works [miracles] which he did, bore witness that the Father had sent him,—and to his distinct testimony that he cured the man sick of the palsy, that the witnesses might know that the Son of man had power on earth to forgive sins,—we say, how opposed all this is to the facts, need not be argued for a moment.

But the part which our author assigns to Jesus in connection with the reputed resurrection of Lazarus, reaches the climax of accusation. One can only read with astonishment as he goes on with his version of the story. Thus he tells it :

“Wearied out by the ill reception which the kingdom of God met in the capital, the friends of Jesus desired a great miracle, which should have a powerful effect upon Hierosolymite incredulity. The resurrection of a man well known at Jerusalem would be more convincing than anything else. . . . Perhaps Lazarus, still pale from his sickness, caused himself to be swathed in grave-clothes, as one dead, and shut up in his family tomb. . . Martha and Mary came out to meet Jesus, and without permitting him to enter Bethany, conducted him to the sepulchre. . . . Jesus desired to see once more him whom he had loved, and, the stone having been re-

moved, Lazarus came forth with his grave-clothes, and his head bound about with a napkin." pp. 303—305.

That is the explanation! Jesus yielded to the pressure of those who demanded the marvel, and became a party to the plot to impose upon the public, and cheat them into faith and discipleship, by making them believe that there had been an actual resurrection, when all concerned knew it was nothing but a poor piece of jugglery!

That would seem bad enough. But one other thing is to be added to complete Renan's idea. The ignorance of Jesus, his irrational enthusiasm and gross misconceptions, and even these dishonorable artifices, are apologized for, and actually commended, as needful elements in the Messiah's life, in order to give him a true and eminent success! The moral standard which Renan sets up in Christ, requires no censure to be uttered over this artifice and jugglery; and the intellectual standard allows the ignorance and misconception attributed to him to be real forces which aid to win his victory! The explanation given is, that Jesus was absolutely borne away by the strength of the surrounding current of desire and conviction, and so the wonder-workings were the acts of the public more than of himself. They were "a violence done him by his time, a concession which the necessity of the hour wrung from him." And they served to satisfy the faith of the people, and so gave him the needed mastery over their hearts.

And in respect to Christ's misconceptions, they are spoken of as "admirable errors which were the principle of his power;" and he adds, in keeping with a principle thoroughly Jesuitical, that "when we shall have done with our scruples what they did with their falsehoods, we shall have the right to be severe upon them." "It was just this contradiction which assured the success of his [Christ's] work." "Faith knows no other law than the interest of what it believes to be the truth."

Renan endeavors to divide the life of Jesus into two portions,—one of which exhibits him as the artless, calm, reverential, unassuming, trustful, affectionate young man, finding nature

a perpetual revelation and life a blissful experience, while his spirit brooded great and blessed thoughts in his solitude, and his utterances woke admiration and affection whenever they fell upon the ears of the sympathetic peasantry of Galilee; while the other represents him, in later time, as revolving great plans for the moral mastery of the world, chafed by opposition, baffled in his efforts, compelled to change his plans and modify his estimates, rising higher and higher in his enthusiasm and swept almost utterly away by the roused vehemence of his spirit, as he grappled with the opposition which matured into plotting and violence amid the hypocrisy and pride that had their seat in and around Jerusalem. To give even the appearance of plausibility to this theory, Renan is, of course, obliged to rearrange the incidents narrated by the evangelists, and put each in the place where it may serve his purpose; though he is sometimes heedless and quite unsuccessful in this part of his labor. Sometimes it would seem that these changes in spirit and character were regarded as signs of progress, and sometimes they are spoken of as though they were tokens of backsliding. For example, he says:

“One idea, at least, Jesus carried away from Jerusalem, an idea which, from this time forth, appears rooted in him,—that there is no compromise possible with the ancient Jewish religion. . . . From this moment he takes the position no longer of the Jewish reformer, but of a destroyer of Judaism.” p. 206.

“On the day when he pronounced these words [i. e., the words which describe true worship, in John 4 : 21—23] he was indeed the Son of God. He for the first time gave utterance to the idea upon which shall rest the edifice of the everlasting religion.” p. 215.

“Jesus returned to Galilee, having completely lost his Jewish faith, and in full revolutionary ardor. . . . The law is to be abolished; he himself is to abolish it. The Messiah has come; he himself is the Messiah. The kingdom of God is soon to reveal itself; by him it is to be revealed.” p. 216.

“Jesus understood the kingdom of God in different senses. . . . At times he would be taken for a democratic chief. . . . At other times the kingdom of God is the literal accomplishment of the apocalyptic visions of Daniel and Enoch. Often, finally, the kingdom of

God is the kingdom of souls, and the approaching deliverance is the deliverance by the spirit." pp. 240, 241.

These statements appear as though Jesus was an example of real human progress. Some other statements wear a contrary aspect.

"The Jesus who founded the real kingdom of God, the kingdom of the meek and lowly, this is the Jesus of the earlier days, days chaste and without alloy, when the voice of his Father resounded in his heart with a purer tone. There were then some months, perhaps a year, during which God lived really upon earth." p. 107.

"On the whole, the influence of John had been more injurious than useful to Jesus. It was a check in his development." p. 131.

"The sad and bitter sentiment of disgust for the world, of utter abnegation, . . . had for its founder, not the delicate and joyous moralist of the earlier days, but the sombre giant, whom a sublime presentiment, as it were, was casting farther and farther forth from humanity. One would say that, in these moments of hostility to the most natural necessities of the heart, he had forgotten the pleasures of living, of loving, of seeing, of feeling." p. 270.

Carried away by this terrible tide of enthusiasm . . . Jesus was no longer free. . . . At times one would have said that his reason was disturbed. . . . The grand vision of the kingdom of God, flashing ceaselessly before his eyes, dizzied him. . . . He was wounded by and shrank from contact with the earth. Obstacles irritated him. His notion of the Son of God troubled him and grew exaggerated. Contact with men reduced him to their level. . . . It was time that death should come to release him from a condition strained to excess, . . . and snatch him from the fatal necessities of a character which became each day more exacting, more difficult to sustain." pp. 273—275, 306.

In repeated instances Renan makes Jesus almost the victim of human opinion and influence. He says that the more others believed in him the more he believed in himself; that "the admiration of his disciples overwhelmed and carried him away;" that pressed upon so sorely he became desperate, was pushed to extremities, and no longer retained possession of himself. Certainly this is not the highest type of humanity, even as we

meet it in actual life, or as it figures more or less on the grateful pages of history. An echo of the public thought,—a type of spirit which is the acknowledged product of foreign hands applied to mould it,—this is not a real hero in our eyes, nor the permanent and radical human reformer. And yet such, according to Renan, was Jesus of Nazareth.

After hearing him say such things, it does seem somewhat strange to find such testimonies to his superiority and unrivalled majesty of character as he so abundantly utters. He says that a lofty idea of divinity, not the offspring of Judaism, *but the creation of his own great soul*, was the foundation of all his power; that the first idea of Jesus, *inhering in the very roots of his being*, was that he was the Son of God, and the executor of his will; that being “more clairvoyant” than other men, he foresaw the speedy overthrow of Jerusalem; that “what in others would have been insupportable arrogance, in him cannot be treated as unlawful;” and that he was exempt from nearly all the defects of his race.

Even these admissions take Jesus out of the ordinary sphere of humanity, and destroy the entire force of the accusations against him previously quoted. And how are all these disparaging things to appear when set side by side with this almost sublime and Christian apostrophe, with which he closes the chapter that describes the death on the cross?

“Repose now in thy glory, noble founder. Thy work is finished; thy divinity is established. Fear no more to see the edifice of thy labors fall by any fault. Henceforth, beyond the reach of frailty, thou shalt witness, from the heights of divine peace, the infinite results of thy acts. At the price of a few hours of suffering, which did not even reach thy grand soul, thou hast bought the most complete immortality. For thousands of years the world will depend on thee! Banner of our contests, thou shalt be the standard about which the hottest battle will be given. A thousand times more alive, a thousand times more beloved, since thy death than during thy passage here below, thou shalt become the corner-stone of humanity so entirely, that to tear thy name from this world would be to rend it to its foundations. Between thee and God there will no longer be any distinction. Complete conqueror of death, take possession of thy kingdom, whither shall follow

thee, by the royal road which thou hast traced, ages of worshippers." p. 351.

It would be grateful to end both criticism and extract with such a passage as that, but a few added words are needed. And we have to repeat the statement already made, that Renan's Jesus is an impossible being. There is no unity of character belonging to him. One can conceive each of its several aspects and elements by a series of separate mental acts, but there is no such thing as grasping it as an entirety, for the different parts mutually exclude each other by their irreconcilable antagonisms. One can picture to himself a pure hearted, dreaming poet, guileless as a child; or a sturdy, determined reformer, dealing blows against all that is accounted venerable; or a sweet-spirited and sympathetic philanthropist, to whom all sufferers turn as by instinct; or an uncharitable censor of surrounding life, doing violence to the deepest tendencies of the social nature, and seeking to abrogate the very fundamental laws of civil society; or a leader of public opinion, clinging fast in his higher faith to the ideas which the masses have not learned to venerate, as though foreseeing their triumph; or a simple mouthpiece of the surrounding multitude, and the consenting executor of their behest; or an egotistic, impatient, fiery enthusiast, coveting martyrdom and vainly dreaming of immortality among men; or a calm, majestic, self-poised Christian, resting patiently on God's promise, and walking majestically among men a living prophecy of its fulfillment, whose remembered words ring with deeper meaning, and whose canonized virtues gather new lustre, after the soul passes on to the glorified sphere;—we say one can represent to himself all these characters, separately and in succession;—but to combine them all in the conception of a single human being, is as impossible as any absurdity can be. And yet this undefined myth,—this kaleidoscopic ideal,—this unsubstantial Proteus,—this ever-dissolving vision,—is the Jesus of Renan, so confidently and complacently offered to us as something more real, more noble, more sympathetic, and more fruitful in redeeming ministries, than the Messiah of Matthew and John! To be "carried away by en-

thusiasm" is something that has manifestly a good deal of meaning to the author of the "Life of Jesus."

Renan's fundamental principle of criticism requires him openly to reject or to explain the alleged miracle of the resurrection of Christ. We looked anxiously to learn how he would deal with that great and central matter, on which, according to Paul, the early church openly offered and professed to rest its faith. But he jumps the question by deciding upon a postponement. He will now neither deny nor assert. His language is vague and indifferent, musical and sonorous but utterly uncertain in its tone, suggesting many things but expressing nothing. The following little display of rhetoric is all that he vouchsafes over this central and vital question:

"So deep was the trace which he had left in the hearts of his disciples and of a few devoted women, that, for weeks, he was to them living and consoling. Had his body been taken away, or did enthusiasm, always credulous, afterwards generate the mass of accounts by which faith in the resurrection was sought to be established? This, for want of peremptory evidence, we shall never know. We may say, however, that the strong imagination of Mary Magdalene here enacted a principal part. Divine power of love! sacred moments in which the passion of a hallucinated woman gives to the world a resurrected God!" pp. 356. 357.

We had marked for quotation a few passages in the closing chapter wherein Renan professes to give us his final estimate of Jesus, and set forth the essential character of his work. But this article is already long; and, besides, the statements are made in such general and indefinite terms that they would probably yield very little satisfaction. He succeeds in defining the real work of Christ in the world in about the same degree that he does in constructing and exhibiting his personal character. And by this time we may have perceived enough of his confusion of thought, and need no new evidence of his ability as a master of fresh, strong, picturesque, and impressive speech. In some ways he gives us real help. The pages of his book glow like the walls in a royal gallery of art, and oriental life is spread

before us while we read on, as though eighteen hundred years had been annihilated, and we were set down in the very midst of Palestinian life. All is vivid, vital, present, and real. We hear the hum of the villages, the rippling of the waters on the shore of the sea, the laugh of children along the winding country paths, the song of the maidens in the wheat-field and at the vintage, the salutations of travellers, the discoursing of the doctors, the Psalms of David swelling up from the courts of the temple, the disputes of rival leaders, and of younger partisans whose ardor has not yet had time to cool. But the figure pointed out to us as that of the Son of Man lacks the majesty for which we looked, and the longer we gaze and listen, the greater is the dissatisfaction and the deeper the disappointment. Renan may be allowed to unroll for us the panorama of Galilee and Judea, but the evangelists must still tell us of Him whose journeyings over the soil has made all Palestine the Holy Land.

We have spoken of what our author has attempted to do, in re-writing the life of Jesus, and shown that his positive and self-confident effort is far from successful. He has most certainly and signally failed in his biographical undertaking. He has only mystified where he promised to elucidate. His brilliant coloring employed in giving us a portrait dazzles the eye, his expositions only multiply difficulties, and his inharmonious descriptions simply bewilder the reader. But there is scarcely less reason for dissatisfaction and complaint over his neglects than over his unsuccessful attempts. He denies that Jesus was the embodiment of the supernatural, insists that he was every way and wholly human, and that his character and work illustrate the inflexible laws of culture, development and influence. Very well. Then he is bound to tell us why his predecessors and contemporaries, who, as he says, taught the same, or even higher, truths, failed to gain hearers, or win allies, or stir the heart of society, or impress their doctrines upon after times, or inaugurate a new moral era.

And then he is required to explain how even such a Jesus as he describes could have grown up in the heart of Palestine, amid forms of life and a species of moral schooling which, aside

from Christ, produced such utterly different characters. Whence came his wondrous notions of the kingdom of God? Whence his notion of the Messiahship, and the deep, abiding and warrantable conviction that he was really and preëminently the Son of God? An uninstructed Nazarene peasant, ignorant of the world, unfamiliar with history, and having no proper comprehension of the spiritual nature of man,—constantly disappointed in his experiences with society,—whence came the wondrous wisdom or the unerring spiritual instinct that rendered his teaching so fruitful, and has made him the unapproachable Master of religious thought for two thousand years? Taught by Judaism from his cradle, why does he grow up only intent on abolishing it, and substituting a radically different system in its place? With the whole power and authority of Judaism arrayed against him in protest and threat and violence, what dedicates him to his revolutionary undertaking and sustains him in it? And, at last, put ignominiously to death by the Jewish and the imperial authorities for blaspheming against an established religion and conspiring against a powerful civil state, his little band of disciples scattered and in despair, and his fate triumphantly held up as a warning to all other presumptuous reformers and revolutionists, how came the new faith to survive, and hasten forth to victory?

And when that task is ended, there remains for explanation yet another thing. How could such men as the disciples of Jesus be declared to be,—outcasts from Judaism, despised, unspiritual, envious toward each other—men who would deliberately falsify the record of their Master's life and acts for the lowest reasons,—men full of Jewish superstitions and unable to comprehend the real spirit and teaching of him to whom they had attached themselves for the sake of social consideration and the loaves and fishes of privilege,—men who had compelled Jesus, much against his will, to turn wonder-worker and practise jugglery for the purpose of multiplying allies and warding off accusation and incredulity;—how could such men be expected to take up the work of Christ at the foot of his cross, interpret it clearly to the world, cling to it in the face of persecution and death, and, through the patience of faith, the highway of suffer-

ing, and the ceaseless ordeal of martyrdom, press it forward to victory in the simple name of him who had been crucified between the thieves?

And when Renan shall have accomplished this task, there yet remains——. But time would fail to tell what remains. To reject the New Testament account of Christ and his gospel requires only the writing of a few audacious sentences, but to furnish another that shall satisfy reason and meet the requirements of the case, is quite a different matter, as this elaborate effort and utter failure of the French *litterateur* abundantly prove. He indicates, in this volume, his intention to re-write the apostolic history, and show us, from his stand-point, the early struggles of Christianity with the foes that confronted her. The journals announce that he is already collecting the materials for his new volume, in which we are to have the Acts of the Apostles, &c., according to M. Renan. That it will be entertaining, fresh, ingenious, brilliant and popular, we have no doubt. That the apostolic group will appear in striking attitudes, and exhibit an intense and vital personality, beyond all that Thorwaldsen has given to them in the great achievement left us by his genius, it is no presumption to believe. But that it will also be illogical, inaccurate, unsatisfactory and mischievous, we are equally well assured. That we shall understand Paul better, after he has been robbed of the visions and revelations of Christ,—or know Peter more really after the cloven tongue of flame, which filled his speech with such divine unction, has been reduced by explanation to a burst of sunshine through the dusty windows of the upper chamber, or to something else equally puerile,—or comprehend better any of the great triumphs which the early church witnessed and won, after the divine attestations are all ignored or denied,—we cannot anticipate, after seeing what is given us under the name of Jesus and of the gospels, when every thing supernatural has been eliminated from both. Science has its sphere, literature its value, philosophy its uses, criticism its privileges, rhetoric its just claims, and poetry its inspiration; but when they usurp the functions or condemn the legitimate ministry of faith, they part with their dignity, work the most serious mischief, and are sure to lose

their hold upon the very hearts over which their true influence is most needed.

We have carried this examination of Renan into detail, and allowed him to speak freely in his own language through the extracts from his volume, not solely nor chiefly for the sake of saving our readers the labor of wading through his pages in order to learn the real spirit and characteristics of his undertaking. We have chosen to let him stand as a representative of the school of theological criticism which is making itself felt so widely on both sides of the Atlantic, whose avowed aim it is to reduce all the doctrines of religion to the formulæ of the logical understanding, and to admit no phenomena into the domain of spiritual life but such as conform to a physiological standard. Hence, miracles must be banished, and a scientific order maintained for all times and all circumstances. The uniformity of nature must be insisted on at all risks. No force must be admitted into human history or life that suspends or overrides what are recognized as physical laws. Whatever cannot be harmonized with the idea of their universality and inflexibility must be set aside, and what is proved that seems antagonistic, must be so interpreted as to save science, whatever becomes of testimony and faith. And as criticism cannot get rid of Christ, nor resolve him into a principle, an idea or a myth, it insists upon reducing him to a human level, and compressing all his life and deeds and words within the sphere of natural development and law. And as the strategy of scholarship cannot drive the New Testament from its historical position, as the accepted production of Christian writers of the first century, there is a persistent attempt to get rid of every miraculous item by the sharp-shooting of cavils.

Renan's ill success does not impeach his ability, nor his earnestness, nor his skill. His undertaking involves a simple impossibility. If his suppositions seem at times almost blasphemous accusations against the moral integrity of Jesus, it does not prove that his eye is blind to the Messiah's high excellencies, nor that his heart is unresponsive to their appeals; it only proves that his naturalistic theory necessitates the work of

stripping Christ of the moral glory which he wears as a robe from heaven. Sad and strange as are many of his statements, his fundamental position would hardly allow him to say less. In method and spirit he is one of the least objectionable writers, belonging to the school which he represents, as in ability he takes a leading position; but, committed as he is to the neological scheme of religious criticism, his intellectual effort wants both vigor and dignity, and at the end of his volume he compels his reader to mourn over the perversion of his really fine powers. He appears more like a serio-comic actor, as he labors at this picture of the Messiah, than like a reverent student, full of profound convictions, which he would fain communicate to men, that their spiritual life might be deepened and glorified. It is doubtful whether he believes in any real, personal God at all,—whether his theism is any thing else than pantheism. Certain expressions, occurring here and there in his writings, considered by themselves, do indeed suggest a Christian conception of God; but the general drift of his thought, and the prevailing tone of his utterances, indicate that he does not worship nor recognize any such God as the Jehovah of the Scriptures, and so he leaves no room for any properly supernatural element to operate in the sphere of human life. And he has met no worse failure than every man is doomed to meet, who attempts to interpret Christ while denying God, to write the history of Christianity while rejecting the supernatural, and to explain the regeneration of a soul or a race from the stand-point of physiology.

And that is, after all, the real difficulty which this class of writers will always meet in such undertakings as this of Renan. Their theories are separated from the Christian records by radical differences. They reject the supernatural, while the New Testament is based upon and everywhere overflows with it. It is not that this statement of Matthew needs modification, and that account furnished by John is extravagant in some of its terms, and so needs toning down in the interpretation; it is that the miraculous element which runs through the whole warp of the evangelical biographies, like a lustrous thread of gold, makes the product supernatural at every point. And that di-

vine element is what cannot for a moment be accepted nor endured.

The question pressed upon us to-day by this school of skepticism, is really becoming narrowed down to this: Whether we shall believe in a personal God, who rules the world in the interest of righteousness, using all material objects and forms as apparatus in the interest of spiritual truth, and for the most effectual education of souls,—or whether we shall find God only in the stately procession of natural phenomena, and the inflexible rule of scientific law. With faith in such a Deity as the Scriptures set forth, it is not difficult to believe in the Christ of the evangelists; recognizing no Divinity save what appears in the physical order of the world, there will be left us only some such Jesus as this of Renan, the study of whose character only perplexes the understanding, whose life, full of contradictions, only hides the true path after which earnest inquirers are asking, and whose “COME UNTO ME” only mocks the soul long struggling for assurance and rest.

ART. II.—MISSIONS AND THE SCHOOLS.

The Foreign Mission enterprise has become a fact and a power in the world,—a fact, such that no enlightened person can refute or reject,—a power, which every department of the Christian church is beginning to appreciate and employ. The moral convictions of the Christian community as to the duty, the importance, the privilege of carrying the gospel to the heathen are now settled and uniform. Since the day of William Carey and his coadjutors how much has been accomplished! Into a conference of Protestant clergy in England Carey once threw the apple of discord. He propounded a subject for discussion. It was only this, “The duty of Christians to attempt to spread the Gospel among heathen nations.” Mr. Ryland, the distinguished and venerable chairman, sprang instantly to his feet, and frowning, thundered out, “Young man, sit down.

When God pleases to convert the heathen, He will do it, without your aid or mine." The rebuke, let us thank God, proved only a spur to impel the young missionary to his work, and it was William Carey who inaugurated the era of modern Missions. But that day of ignorance and prejudice has gone by. We live in a more enlightened and auspicious time. It is, therefore, that the responsibility of living is greater,—that the duty of working is clearer and more imperative,—that the final reckoning will be stricter and more severe.

I propose, in the first place, to discuss the following proposition: *The Missionary Enterprise has a powerful and paramount claim upon our seminaries of learning.* And I shall endeavor, in the second place, to specify how this claim may be responded to.

That a missionary should be a *good* man every one admits and advocates. That he should be, moreover, a *strong* man, is far from being the popular conviction. The impression is abroad that almost anybody may become a missionary. Even educated men have sometimes suffered themselves to either convey or commend such a notion. Nor is it at all strange for the people to think likewise. For instance, here are several young men having the gospel ministry in view. How often we may hear something like this. This studious, thorough, learned and eloquent man will make an excellent pastor in New England;—that one, possessed of more sensibility than science,—with better lungs than logic,—with stronger muscle than mind,—with more fervor than finish, will be just the man "to stir up the people at the West;"—whereas, that third man, quite an indifferent scholar, positively below par, whether he be regarded as linguist, a mathematician, a naturalist, a theologian, a translator, a teacher or a preacher, "he will do for the heathen." And should a man of good parts, at all symmetrically and practically educated, and capable of using his powers to good advantage, ever offer himself to the missionary work, people seem all aghast. What a dupe to religious frenzy! some exclaim. What a pity that he should waste his life among savages! says some very pious and very intelligent layman. And the pastors may even chime in with the parish in

these lovely and gratuitous exclamations. Some will go so far as to implore the innocent subject of all their pangs and agony, to abandon his holy purpose, while others again, now by specious reasoning and now by disgusting flattery, will try to decoy him from his project. Indeed, I have noticed that it has come to be quite a delicate matter, under existing circumstances, to invite a man to the missionary field,—whereas a call to a pastorate at home is considered complimentary. The thing is patent. The opinion prevails extensively that our men of learning and power must be kept at home;—others will answer well enough for foreign lands. And I am aware how one must expose himself to criticism, even jealous hyper-criticism, and possibly to even censure and rebuke, who lifts either voice or pen against a popular error. But it is time, nevertheless, that this error was rectified. The interests of benighted millions cannot be trifled with. The glory of God, in the promulgation and triumph of Christianity, demands that the truth appear.

In discussing the proposition which I have laid down, I hope to be able to show that the missionary work lays claim to the largest acquisitions of scholarship, and demands the choicest gifts of genius,—that the enterprise itself is worthy of the attention and coöperation of the most liberal scholars, and that it is no discredit, nor detriment, nor disgrace to the exponents of the broadest literary culture and the finest practical ability, to enter this department of Christian effort. It is, indeed, of no small importance to the enterprise itself, and to the welfare of those it proposes to reach, that this be distinctly understood. Moreover, is it not obvious that the only way to lift our own Foreign Mission into vigor and prosperity is to respect it more ourselves, by looking well to the character of the men and women who enter it as our representatives? For what, aside from the Divine blessing, crowning all worthy human effort, can tend so surely to advance and to exalt this enterprise, giving it its just consideration at home and its proper attitude and success abroad, as the character, for consecration and for ability, of those who become its chief exponents in foreign lands?

The claim of Missions upon the Schools might be argued with propriety from several points of view, but I shall limit myself

in the main to a single one, which of itself, it appears to me, will furnish a consideration quite firm and broad enough for such a claim to rest upon. Let us look at this subject, from *the nature of the work itself*. Let us see if it will not appear as we proceed in the investigation, that for this branch of Christian labor there are needed not merely men of "capacity," as it is said, but men of culture.

The work in pagan lands is præeminently to publish the gospel. Everything else is subsidized to this great design,—everything else, if it be worthy, must tend to this single and central aim. The gospel of the Son of God is to permeate and leaven the masses of heathen society, and is the only power that can advance an imperfect, or, more correctly, renovate an effete civilization. In the prosecution of this work three principal agencies are employed. These are *oral preaching, the press and the schools*. Every well organized and successful mission must embrace these three departments, and, since they afford me a convenient division of my subject, I shall consider them in order.

1. In pagan lands, as here, oral preaching is a very prominent agency for acquainting men with the facts of Christianity. The missionary must be a preacher. His first introduction to the new people is that of a preacher. There are two kinds of preaching, comprised in this part of the missionary's labor. There is, in the first place, way-side preaching. The "Pādree Sāhab" and his native attendants go into the open street of a Hindoo bazaar or to the market or jātrā, where there are a vast concourse of people for traffic or for worship, and there proclaim the messages of the gospel. The service at the markets and jātrās is necessarily intermittent and periodical,—whereas that in the bazaar is regular. Daily, and oftentimes both morning and evening, does the missionary visit the neighboring villages upon his errand of mercy. His audience is sometimes large, but usually quite fluctuating. He is at times listened to with attention and respect,—at other times he is openly ridiculed and reproached by the scoffing, sneering crowd. Now this out-door preaching requires to be clear, logical and convincing. The Hindoo mind is acutely metaphysical. It is

also rigidly logical. The preacher must be master of himself, for this colloquial style of address will very soon bring his patience to a test. Some insolent Brahmin, perhaps, boldly interrupts the speaker,—calls him a liar, and challenges him to prove his statements. Now every eye is fixed on the white man, and every ear itches to catch the reply. It is truly a most critical moment, and much depends upon it. It is the moment of triumph for truth, or the moment of sad surrender. Let the preacher calmly and connectedly analyze his statements. Let him develop their proofs from both revelation and nature. And, which his eager auditors relish no less, let him refute the Brahmin out of his own mouth, and falsify his words out of his own Shasters, with which he should be sufficiently familiar. Let this be done and the throng of admiring natives feel the power of the able advocate, and admit the consistency of the Christian faith. And, let me add, it is refreshing to watch how these natives will often turn at this juncture in the scene, upon and against the Brahmin,—scores of shrill voices dealing back his own epithets while they cry “liar,” “impostor,” “cheat,” &c., and all these mingling with other and more voices, which are vociferating in their wildest pleasure at the missionary’s victory, shouting “true,” “good,” “you are right,” &c. Should the preacher fail here, however, he is crippled forever afterwards in his power over the masses. This may appear to some rather a rustic and grotesque tribunal to pronounce verdict upon a man’s logic and acumen, nevertheless its influence, as asserted by the most experienced missionaries, is truly wonderful for either good or evil.

The second variety of preaching is that which belongs properly to the chapel. This requires to be more directly instructive or didactic in its character, for the native Christian community attends upon it. Line upon line, precept upon precept, here a little and there a little, represents the *modus operandi* in this department. The cardinal doctrines of the Bible need to be explained. The institutions and ordinances of the church must be made intelligible and then enjoined upon believers. There is no little demand for this kind of instruction in many communities in America and England,—but there is a tenfold

demand for it in such a community as I am describing. The precepts and the restraints on the one hand, and the immunities and delightful rewards on the other, of the life of faith, cannot be too frequently or too faithfully urged upon the consideration of those whom a thousand unseen chords are ever drawing back into the habits and sins of heathenism. If anywhere there is a call for plain, practical preaching,—it is here. The disciples need to be strengthened and edified, and sinners must be warned and invited. Still, again, wherever there are American or European families, an English service is called for on the Sabbath.

What now, I ask, does this preaching comprise? And what qualifications does it require in the preacher? It comprises an expression of Christian ideas in heathen words,—words that never were made the vehicles of such ideas before. Every missionary knows that the words of the heathen have to be regenerated before their souls can be. Here then is scope for the subtlest scholarship. Let me illustrate this. Perhaps you say, or think you say, *repentance*. The native word you use means *penance*. You say, or think you say, *holiness*, but the heathen, knowing the import of his word better than you, understands you *self-abnegation*, i. e., some form of asceticism, in which pagan theology abounds. Or you speak of God. The hearer, it may be, instinctively thinks of Krishnoo or Juggernath, or of beast, bird or creeping thing, which is his god. An intelligent missionary states “that a gospel sermon might be preached in the Tamil language,—one of the dialects of India,—explicit and pointed in every doctrine, and as correct and plain as idiom and style could make it, and yet the uninstructed Hindoo would not get one Christian idea from it, but would construe it all in favor of Brahminism.” The words of paganism must be exorcised. The missionary must make them the vehicles for communicating other and purer thoughts. This is a thing most difficult. It calls for a patient and thorough study of the elements of the heathen language, and also for a correct and clear conception of the truths to be incorporated into it. Mistakes may be disastrous in the consequences here. It has been well said by Rev. Daniel Bliss of Syria,—“Should

the missionary lay down a false principle, philosophy will finally see it, and draw it out into a heresy which will swallow up thousands. Should the preacher in New England make a mistake, there are ten thousand intelligent laymen to correct him; but the missionary may drop the seed of some fatal error, which escapes the notice of all till it springs up like thorns to choke the truth." This vernacular preaching comprises also a logical presentation of the principles of Christianity, with pertinent illustrations showing where these conflict with the practices of heathenism. This is due to the native-Christian community for reasons already specified.

To do all this, to instruct, to convince and then to persuade, in a language so barren in words fit for Christian ideas, requires an idiomatic and ready use of the vernacular, fine discrimination in the various shades of expression, keen logic quick illustration, now fervid earnestness, now tender pathos,—in short, whatever constitutes an able and eloquent speaker.

Rev. Joseph Mullens of Calcutta, long a missionary of the London Mission Society, says of this vernacular preaching, "Extensive study will be required, and great material before anyone becomes very competent and distinguished in so wide and valuable a field of labor."

Here then, from all this comes the question,—Who is to accomplish such a work? Who will debate with the native logician? Who grapple with the Hindoo deist? Who, in short, preach successfully to the acute metaphysicians, expose the gross errors and point out the vile fruits of idolatry, expounding the principles of our holy religion? Who, if not the Christian scholar, who has been drilled in processes of reasoning, and is inured to clear, clean, solid thought?

Let us take another view of this. In New England, when a preacher is wanted, the men of decided scholarship and ability are sought for. This is well. And yet this scholarly and able preacher speaks to those who understand a Christian language, who have always enjoyed the refinements and been tempered by the influences of our high civilization. And, moreover, this preacher speaks in his own mother tongue, wherein he was born and which he has been perfecting by constant use, as well as by the

mastery of kindred languages. Now, if this man requires to be a *strong* man, which I cheerfully admit, what say you of him who preaches in a strange language, oftentimes using words that contradict the very ideas which he wishes to convey,—which words he must first convert and then conventionalize, stamping them with the indelible impress of pure, progressive, Christian thought? What shall he be who preaches to those sunken in the vices of centuries, and heir to the accumulated superstitions of unnumbered generations? The home-pastor must come from the schools. Is it any *less* obvious that he who goes to the heathen should come from the schools likewise? Does my representation savor at all of unfairness? Are these a distortion of the facts? Is it any more than simple justice that some of the strongest men should be commissioned for this most difficult field? This is a question of deep import, and one which has elicited too little consideration in Christian lands. Can Missions be expected to thrive abroad until their claim is heard and responded to at home, in this particular? Still farther, let me ask, can the church of Christ evangelize the world until she enters the work in hearty earnest, with some just appreciation of its magnitude and its obstacles? Must the pagan world perish while New England is pampered with exquisite literary delicacies? Must our scholars stay there where, upon an average, there is an evangelical preacher to every six hundred souls? Shall they all tarry at home, there being, upon an average, a preacher to every nine hundred souls throughout the whole United States, shunning the harder task of carrying salvation to those now sinking from the gloom of paganism into the darkness and blackness of eternal night?

2. The press may be ranked among the most prominent agencies for the promulgation of Christianity in heathen land. Indeed, this now constitutes a distinct department of labor, and as knowledge advances, it will exert a wider influence in connection with our benevolent enterprises abroad. The fact is this. The missionary is called upon to create a Christian literature in the new tongue. It becomes his duty to transfer, as far as practicable, our learning and letters to the vernacular of the pagan people. The history of modern missions amply illu-

trates what I say. Let us look, for instance, to the records of a single and most successful Society. The American Board of Commissioners for Foreign Missions has printed more than a thousand million pages during the half century past, in connection with its operations throughout the world. This has been done in forty different languages, eighteen of which number were merely spoken languages before, having been first reduced to writing, by the manufacture or compilation of an alphabet, by these American missionaries. This fact, I hardly need remark, is an honorable memorial of the scholarly ability of the men. And there can be no doubt that the signal success which has attended the efforts of this Board, has been due in no small degree to the vigor which has characterized this department of their labor.

The missionary has to make primers, readers, grammars, geographies and dictionaries. He must translate our standard works on science for the use of the schools. In short, I may say, that the books to be translated are and must be, provided the press has its full sway, measured only by the variety of our Christian literature. Says Rev. J. H. Titcomb, Secretary to the Vernacular Education Society for India, after mentioning several branches of labor, "Another work which needs to be taken up with equal energy, if ever we are to utilize the reproductive powers of missionary education, is the promotion of Christian vernacular literature, especially for the young."

The chief work, however, of the press in connection with our missions, is to carry forward the great enterprise of publishing the sacred Scriptures and smaller religious treatises and tracts for general distribution. No higher or holier task can claim the missionary's efforts than the translation of the Holy Bible into the pagan tongue. The pioneers in every field have this task to perform, but as the field is ever widening, and new tribes and races coming under the influence of Christianity, this work is constantly receiving a share of attention and effort. Then again, besides translations for the new tribes, there have to be frequent revisions of the translations already made for reasons which are sufficiently obvious. However much may be accomplished by preaching to the heathen, there still remains a

special and well-defined office for the Word of God as a printed and legible volume, which the native may carry to his home to examine and study. Pagans who can read, and who have the Scriptures in their own tongue, possess a great advantage over others in tribes less favored. When the bustle of the day is over, when the noise of the bazaar or market is past, and the voice of the preacher heard no more, the thoughtful among the masses who listened to the gospel, will frequently betake themselves to a careful reading of the portion of Scripture given them by the man of God. And not unfrequently this perusal proves the turning point in some sinner's life.

A missionary brother was telling me not long ago, that he had more than once, as he passed the native houses by night in Constantinople, heard a voice reading the Psalms aloud. And how very gratifying it must be to the Christian minister abroad to perceive any desire on the part of the heathen even to investigate the Word of God. How he must rejoice when he discerns among the people the least appreciation of the merits of this inspired volume. Let me cite a cheering fact. The occupancy of India by the English was long since attended by a partial introduction of the English language and letters. But our Bible was left untouched by the Hindoos as an unclean thing. The natives were curious to learn the language of the foreigners, but kept steadfastly to their own sacred books. But a Bengal paper was recently advocating the use of the Bible in the Government schools. The following is its indorsement of the Holy Scriptures: "The best and the most excellent of all the English books, and there is not its like in all the English language. As every joint of the sugar cane, from the root to the top is full of sweetness, so every page of the Bible is fraught with the most precious instruction. A portion of that book would give you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

Carey and Marshman and Sutton would have thanked God through tears of grateful joy, could they have seen such a testi-

mony from an educated although not a converted Hindoo. It is among the reading and thinking classes that the chief benefits accruing from the press are seen. Still an opportunity to read and to think is given to the promiscuous masses whom the preacher addresses in the bazāar, market or jātrā. The delivery of the gospel by word of mouth is regularly followed by the general distribution of religious treatises and tracts. Oftentimes these are eagerly sought for by attentive listeners to the preached word, who search them diligently to see "whether those things were so."

Dr. Bachelier remarks in his excellent little book on "*Hinduism and Christianity in Orissa*," that "many instances have occurred where the perusal of a single tract has resulted in the conversion of a soul." Two cases of interest are briefly cited,—(p. 173.) Some prominent men have been thus saved and made useful to the church.

Rev. J. L. Porter, Missionary at Damascus, gives a beautiful illustration of this. Into the hands of a professed infidel in Syria there fell by chance, and under the direction of the spirit of God, a copy of "*Keith's Evidence of Prophecy*," long ago translated by the missionaries. He became a student of the Bible, and its truths were blessed to the saving of his soul. This man is now Dr. Meshakah, one of the most learned natives of Syria, and one of the acutest reasoners in any country. For nearly a score of years he has wielded his powerful and ready pen, and employed all his influence and literary ability in the advancement of the cause of Christ.

Such, then, is the work of the press in heathen lands. I have delineated only a few of its more prominent features,—such as are easily recognizable. Our religion, our science, our arts are to be incorporated in the vernacular of pagan nations. This is indispensable for reasons which are salient and satisfactory. He who preaches the gospel does much, but he who translates and prints the Bible does more. Who can lay estimate to the legacy of Judson to Burmah? Who count the worth of Morrison's gift to China? Millions of the redeemed from Hindostan shall forever give thanks to God for William Carey. These

men were translators of the Bible, and being dead, they ye speak.

I place the greater stress upon this department of missionary labor, because it is the Word of God which is to demolish all the strongholds of Satan. The silently penetrating influences of this inspired volume are to-day steadily and surely undermining the systems of superstition, while the finger of prophecy points on to their complete demolition. The stoutest and stubbornest obstacles melt away before the advance of this Divine Word. Look at the quailing, staggering *caste system* of India. I recall the eloquent description of it from the pen of a veteran missionary, the friend of my boyhood. Rev. Dr. Scudder, long a representative of the Dutch Board at Madras, India, said of caste

“If I were asked to tell in one breath, what I thought the mightiest present obstacle to the onward course of the gospel in India, should unhesitatingly say *caste*. It is a monster that defies description. Caste has its hold on every sinew of the Hindoo. Its bitterness is diffused through every drop of his blood. Its threads are woven into every texture of his soul. Caste gives form and life and strength to the Hindoo religion. Hindooism would soon be shivered to atoms were it not for caste. This is Satan’s master-piece. The more I look at it, the more I am struck with the cunning of the great deceiver, in so skilfully forging and so firmly riveting the fetters of caste. No one can conceive of its universal power and its malignancy, until he comes in contact with it. It stands directly in the way of the gospel like a mountain with immeasurable base and sky-reaching summits. Have I drawn a dark picture? Yes: but it does not approximate the reality. Gigantic forms of error stalk like spectres through the midnight that wraps this land in dismal darkness. Hindrances to the advancement of the truth are great. The enemies are mighty and subtle. Haughty speech, violent blasphemy, and demoniac laughter rise from every fortress of idolatry and mingle in one great shout of defiance.”

Every one who has ever known the Hindoos can testify to the correctness of this graphic description. But is this caste mighty? The Bible is mightier. Is this net-work of superstition strong, which coils its mysterious meshes into the blind prejudices and the depraved affections of erring men? Th

gospel is yet to enfranchise the mind of the pagan, bursting every fetter as Samson broke the withs. Even now can we not discern the light of the dawning day? Who that has read Dr. Bachelier's recent reports touching the distribution of the Bible in the schools of India, can for a moment despair? The Lord is leading his truth on to victory. Every Christian press established in heathen territory is a battery before whose face and fire the reeling forms of monster superstitions shall be swept in dismay and death.

Thus have we discussed the importance, the character and the power of this great department of Christian effort abroad. And now comes again the question, asked once before—Who is to do this work? Who will do it for us in India? Who can open to these benighted minds the mysteries of Scripture? Who render our English in idiomatic Oriya, Bengali and Hindoostani? Who shall create or adapt an alphabet and open the treasures of Divine truth to the Santal and their cognate tribes? Who will write, translate, compile and print the books we to-day need for the millions committed to our charge in India? Thus far the press at Calcutta has supplied us with the Bengali and Hindoostani, and that of our English brethren at Cuttack with the Oriya publications. But how long must we be without our own publications? Shall our scholars stay at home to study and shine as literary amateurs, and this important work, without which the efforts of no mission can be largely successful, be left to those noble Englishmen and Scotchmen, on whom we have hitherto been dependent? Let the scholars, now fitting for usefulness in our seminaries of learning, answer this question. Let the men of wealth in our American churches answer it also. There are men to do the work and there is money enough to push it forward with vigor. How long shall we wait?

I wish to call special attention to a very interesting class of natives in India, known as the Santals. To them no missionary society save our own has recourse. For them it is our duty to establish a literature and a religion. A Christian press comprises both of these. The work was just opened in the preparation of a Primer, Reader, Grammar and Vocabulary by

my beloved father. He, moreover, translated several books the Bible, employing at first a modification of Roman type, afterwards choosing the Bengali as better suited to both idiom and phonetic advantage. But seriously impaired health obliged him to relinquish this work. Should the Father of millions allow him, after ten years of respite from toil, to resume the enterprise he so reluctantly relinquished, many believing hearts will pray that his life may be spared to complete what he began, the translation of the Bible into Santal.

Tell me, now, who is to be the writer, the compiler, the translator for these millions who still sit in heathen darkness throughout the world? Who, if not the Christian scholar from our home schools? For, look at it, you know very well that the Latin and Greek student acquires a readier, more rapid and better knowledge of French and German than the mere English student? Is it unreasonable, then, that the men and women to master our Oriental languages, to speak fluently and write forcibly in the various dialects of pagan nations, are those who have acquired a familiarity with the languages of our schools? How much just this comparative philology has aided the missionary who can compute?

Let us take another view of this, and inspect it from another stand-point. When King James wished to give the Bible to his subjects in their own English tongue, he did what every intelligent person has approved and admired. He summoned for seven men, the ripest scholars in all England, to this important and arduous work. But these men did what? They translated the Bible into their own vernacular; not from Hebrew or Greek into a foreign language, which increases the task manifold. Can we approve the wisdom and admire the sagacity of King James, and then keep our ablest men at home, commissioning others for this foreign work?

It is well known that our Anglo-Saxon race is not one-seventeenth part of the whole human family. Nation upon nation still waits for the Bible. The missionary is the *only man* who can give it to them. These are considerations which press themselves upon every pious heart, and over which every Christian scholar should pray in the silence of his study. I won

that they appeared upon the walls of the prayer-room of every seminary of learning, and the question inscribed beneath them—*Who of you young men and women, shall become the heralds of these precious truths to the benighted?* I know that some scholarly and consecrated spirits could not fail to respond.

3. Schools have held high rank as an agency promotive of Christian civilization, since the era of modern missions opened. And to this great department of missionary labor among the heathen it is proper to call special attention. I have frequently heard it said that the schools were our hope in America. If the remark has reference to both the intellectual and moral training of the young, I can most heartily endorse it. And in this sense it may be affirmed that schools are our hope abroad.

Rev. R. G. Wilder, for fifteen years missionary of the A. B. C. F. M., in India, has some very pertinent and highly practical remarks upon this subject in his excellent work on the Mission Schools of India, published several years ago. He says:

“A thirst for knowledge is commendable in Christian lands. It cannot be less so among the heathen. It is generally the first hopeful indication among the most ignorant and barbarous tribes, and many a missionary longs to awaken this desire in the degraded, sensual and listless heathen, for whose spiritual good he labors.”

And after rehearsing some of his own experience in India, he observes further:

“They (schools) communicate true science, and this undermines the errors of heathenism; they inspire and foster a love for true knowledge and help to overcome the deep debasement of the heathen mind and heart. They communicate an elevating influence, prepare the heathen to understand and intelligently embrace Christianity,—help to render Christian communities stable,—to preserve among them the purity of faith and sound doctrine, and a correct Christian practice,—conciliate the favorable regards of the heathen, and secure their attention to the gospel,—furnish an opportunity for the uniform and systematic instruction of youth and children in the principles of Christianity,—and constitute the best and most efficient agency of which the Christian missionary can avail himself in heathen lands.”

It is foreign from my purpose and the design of this paper to institute any argument for mission schools. They need none. Look at them. See how they conciliate the favor of the heathen, and convince them that the missionary seeks their good. Pagans, influenced only by selfish motives themselves, we must not wonder, are slow to attribute disinterested benevolence to others. But our free schools satisfy them, winning their confidence and love. I confess very freely that it is self-interest in the heathen which is appealed to, to a certain extent. But this is far from being any disparagement. Self-interest must be appealed to, when men are often incapable of appreciating and acting upon any higher consideration. Nor do I perceive any harm in this, provided always that the missionary is cautious and discriminating. If by giving of alms, or by healing the sick, or by furnishing lucrative employment, or by welcoming the children to the schools, I do appeal to the self-interest of the Hindoo and make him my friend, that by Divine help I may sink a shaft to his dark soul through the solid strata of prejudice, superstition, besotted sensualism and benighted ignorance, am I not doing a good work? Did not my Master do likewise? Shall we be wiser than the Omniscient? Indeed, each of the methods to which I have just adverted, and particularly the last, has brought us some of our most promising converts in India.

It will be well to remember that there are two large and important classes among the heathen, particularly where society is constituted as it is among the Hindoos, that are little or not at all reached by preaching. I mean the women and the children. Now for both of these classes the schools must be our chief resort. How idle would be all efforts at civilization, which shut out the women and their tender offspring from the school-room and the sanctuary! How can a people be evangelized, whose women are left in ignorance and deep degradation? A wise observer of human affairs has well said: "Vain will be the attempt to rescue man from the ruin and desolation which Hindooism creates, if woman is still left to her cruel charities. It is only Christian education which can make woman in India, what woman is in Christian America and Christian Britain. Only Christian education can take the Hindoo female out

of the lowest depths of degradation and sorrow, which the human mind and heart can know, and elevate her to that dignified and blissful sphere for which God created her." That this statement has been abundantly verified in various missionary fields I need not assure the intelligent reader. For the evidences of the Divine favor toward the schools established for heathen women, we have but to look at the labors of the noble band of Baptists missionaries among the Karens in Burmah.

There is another and most weighty consideration in favor of the schools, to which it is proper to advert in this connection. They surely tend to make Christianity indigenous to the country where they exist. I mean to say this,—Our religion, as well as our manners, must become naturalized. The natives must cease to look upon it as an exotic. They need to witness some living expression of it, some incarnation of it among themselves. This is necessary in order to relieve their minds of all suspicion and to foster confidence and respect. Now such is the direct tendency of the schools. Indeed, without these, pray, how is this desirable end to be attained? Every missionary of experience has learned that upon entering a new field his hope is in the second generation, far more than in the one to which he preaches. What he would incorporate of morals in the nation, he must put into the schools. Would he teach the fathers, he must first teach their children. The school is the honored agency which by training the young educates the race. The church of Christ is now waking up to the truth of this, and her ambassadors are planting these "nurseries of piety" in every land. I would there were ten-fold more of them connected with the various Christian missions throughout the world. As they multiply and thrive, the pall of paganism shall lift from every tribe and people on the earth.

What, now, is the character of these mission schools? This inquiry is apposite to the subject in hand, in order that the claims of this single department of missionary labor upon our seminaries of learning may fairly appear. Suffer me then to specify, and perhaps the simplest plan to proceed upon will be to pass in our examination from the lowest grade of school to the higher institutions which are strictly professional in their

character. There are schools for children and adults, the latter class often requiring instruction no less than the former. In these schools, of course, the simple and ordinary branches of learning are taught. The process, however, is two-fold, which renders the teacher's work often extremely difficult. He must first drive out those old and superstitious notions of science, which, strange as it may seem, pre-occupy the minds of even the youngest, and then proceed to introduce enlightened ideas. In doing this, let it be remembered, we are opening the way for the gospel,—for science and religion among the heathen are so intimately blended, that the crumbling of the one involves, to a greater or less extent, the demolition of the other. The elementary works prepared by the missionary and to which reference has been made, are employed as text-books in these schools. As a general thing the teaching is done by the missionary ladies and their native assistants, the missionary himself exercising a supervision over the department.

The Bible is taught in these schools. The rudimentary studies prepare the way for this. Both children and adults are daily instructed in the Holy Scriptures. The methods of instruction I need not occupy space to enumerate. They vary, of course, according to the age and intelligence of the several classes. Let me advert here again to what has been said upon the difficulty of conveying the meaning of the gospel to these pagans. Surely it is not the easiest work to make Scripture truths plain and intelligible to such benighted minds. There are few places, perhaps, in the great field of Christian effort, where one's knowledge of the Bible finds a severer test,—or the strength and skill, acquired by long and laborious study, meets a more vigorous ordeal. It is often no easy task to instruct the children who come from the homes of refinement and religion in more favored lands. But the missionary teacher deals with those who are completely untutored and unrestrained in mind and morals. She first breaks the virgin soil and tills it. Her hand drops the first seed of truth. Her tears often water it and her prayers nurture it to its full maturity.

I come now to speak of English schools. In our own Mission thus far there seems to have been little demand for these. But

I am ready to assert with confidence that the Orissa Mission will fail to accomplish all for which it was planted without the instrumentality of English schools. The fact is this. Missionaries will find, as indeed they have found, in some of the native youth, an ardent desire to acquire a knowledge of English. This very desire has in some instances conduced to bring some from the higher and better classes under the influences of the gospel. Moreover, our most intellectual class of students will demand a knowledge of English in order to have recourse to a vast fund of scientific and theological literature. And unless we are ready to afford to such students, whom it is to be hoped we may have, an opportunity to study English, they will forsake our schools for others, perhaps the government institutions, where their desires can be gratified. But let us investigate this question a little deeper. The great objection which has been urged against teaching the natives English, is, that upon becoming familiar with the language they will be drawn away from the Mission into lucrative positions under the government. Doubtless this has several times been the case, but are we to estimate all our Christian scholars who aspire to an acquaintance with our language and literature, as insincere and mercenary, because some have proved themselves so? Have not quite as many who learned English, given evidence of greater power by their wider usefulness in the Mission? If we are to raise up a class of men and women in our Foreign Mission, who must be the guardians and defenders of our religion and our civilization for generations to come, it certainly appears to me that they must be made more thoroughly conversant with our literature, our manners, our faith, than the vernacular expressions of these by means of translations can ever make them; although these translations are indispensable in their place, and are themselves a stepping-stone to that higher culture and those more liberal attainments of which I speak. As even to this day the mass of American scholars of both sexes never enter that province of investigation, which discloses the wealth of the ancient languages, so in like manner the mass of our pupils in India will doubtless be content with those works which have been translated into their own tongue. Nevertheless,

there must be English in our schools abroad, as there is Latin and Greek and Hebrew in our schools at home. Some will certainly demand it. The day is not a very remote one, judging from the signs of the times, when colleges with a systematic and symmetrical course of study will be established under the auspices of the various missionary societies in foreign lands. Every Mission will have its own college, to which the advanced students from the vernacular schools will repair for higher attainments. In this course of study, English must of necessity hold a very prominent place. I speak for the good time a coming, since it is well to open our eyes in season.

Passing now somewhat farther up in the educational scale we come to the schools which must be distinctly professional. Among our students there will of course be those who look forward to some particular avocation, suited to their bent of mind and modes of thought. For instance, there will be some who exhibit a peculiar faculty for teaching. And as native teachers will always be in great demand to carry forward our educational enterprises, there must be a Normal school for the training of this class. Another class will exhibit what some may consider a painful proclivity for pills and powders. These call for thorough medical instruction. And we may come to that pass where law schools will be needed. If the missionaries have anything to do with these, they will compile a text book from the Bible and Blackstone together, always interpreting the latter in the light of the former.

But I have glanced thus hurriedly at these, that I might present the claims of a department of professional training to which the missionary is particularly called. The responsibility of him who goes to labor among the heathen is greatly enhanced by the consideration that he must train men for the gospel ministry. We have occasion for devout gratitude to God that he calls some of the natives themselves to the work of publishing salvation. From the contemplative Brahmin to the most ignorant Sudra, have come our native preachers. "Some from the plow like Elisha—some from the cattle-pen like Amos—some from the fisher-boat like Peter—and some from the school of the sage, like Saul of Tarsus." But all these men

require much training. The Holy Spirit indeed commences the work, but He just as much bids us to carry it to its completion. These candidates for the Christian ministry must be instructed in the doctrines and usages of the Bible. In short, for there is no occasion for entering into the details of this matter, they must receive as good and thorough a theological education as can be afforded them by the missionary. We owe this to them,—we owe it to the millions whom they are to influence, and we owe it to Him whose great commission we bear among the Gentiles. These men cannot be too well armed and equipped for their warfare, for theirs is the fiercest of the fight. They have to stand for us in the hottest of the battle. If there be bitter animosity towards us, it is bitterest toward those who out of the heart of heathen idolatry have come forth to be the heralds of the true religion. These native preachers must be thoroughly furnished from the armory of truth, and also thoroughly disciplined in the use of their weapons. They will encounter every form of infidelity,—from the deep debasement of the wildest polytheism and the specious cavils of the deists, to the more recent and fashionable flurry of Dr. Colenso,—and they must know how to vanquish these strong-holds of error. The oldest and wisest missionaries place the greatest stress upon the rearing of this native agency to propagate Christianity among their benighted countrymen in pagan lands. And often has it appeared to me that the greatest work of the foreign missionary is to raise up and educate such a native agency. I have looked at it thus: Every people has a nationality,—every tribe even its own idiosyncracies. To these jealously guarded circles no stranger is admitted. The native only can enter here. And such is the estimate I place upon this agency, that could I see one devout and gifted native preacher in every heathen tribe on earth, I should have higher hopes of the evangelization of the world than were half of America and Britain to emigrate to pagan lands.

There is another point of view from which this matter may be inspected. It is a generally conceded thing that natives are the best translators. Rev. Behari Lal Singh, native preacher of the free church of Scotland in Calcutta, brought forward this

subject in his address before the Liverpool Conference of missions, several years since. He remarked that,—“The history of all Christian nations proclaimed the fact that Christians who were natives of the soil were the most successful translators of the Bible into their own language.” And this speaker intimates quite distinctly that the present versions of the Bible made by foreign missionaries in the various dialects of India would never become the *standard* versions of the native church. This opinion, from certainly the best of authority, I cheerfully endorse, and that too in perfect deference to those noble scholars who have made their names immortal in the grateful memories of the church, by making the original translations into the heathen languages. It is the native, unquestionably, who is yet to give his own people a version of the Scriptures of far greater purity and precision than any we can make. The able and pious natives, reared in our mission schools, and made acquainted with all the classic lore, sacred and secular, to which we have access, these *Christian Pundits* are in that day to which we look forward with hope, and which is coming quickly, to prosecute and perfect the great work, which we can only inaugurate. Nevertheless, the duty of laying the foundations of the Christian religion and of a Christian literature is committed to us. This itself is a task quite important and great enough to summon into service our supreme energy and faith.

Such, then, is the character of the third great department of missionary labor among the heathen. And now comes for the third time that question,—*Who is to do this work?* What the work is we have now seen. We have a pagan world to evangelize and the first lessons must be given to the children in our mission schools. It was truly a wise saying of Archbishop Tillotson,—“The most likely and hopeful reformation of the world must commence with children.”

Just as now by this wonderful overturning in America, the south, (I mean the masses both black and white, and by no means the “southern gentry,” or “F. F. V’s.”) is to become evangelized, civilized, Christianized. The school-house and country-church of New England must be carried into the Carolinas, and every other section of this American Egypt and Al-

giers, clean down to the gulf of Mexico. A free school and an open Bible will very soon find "southern institutions" "not convenient." Who has not sometimes upturned a rock in the meadow and seen the ants and earth-worms, spiders and snails, lizards and cockroaches—a full assortment of vermin—creep, crawl and scamper in every direction at the dash of sunlight? So now that the incubus of ignorance is removed, and the light of science and religion pours in upon this benighted territory of the South, shall every vestige of barbarism, even the whole catalogue of cruelty comprised in that "sum of all villanies," vanish and fade away. Grant and Sherman may do much, but the corps of school-teachers, following their advancing armies, can do more. Where the thunder of cannon has died away and the terrible shock of confronted hosts is over, where the fallen sleep in trenches, the country's friend and foe together, and the stars and stripes of the redeemed Republic float over the field of carnage, there on the soil rich with the blood of victorious patriots, let the sanctuaries and seminaries of freedom be planted, and our beloved land is safe and successful. It is only this influence of free schools and churches, as it seems to me, that can guard the country against fierce and frequent outbreaks of the spirit of tyranny and rebellion. The old leaven of the slave-oligarchy must be cast out by the new leaven of our free republican institutions, which must permeate the masses of the southern states. The surest guarantee against fresh revolts, then, is to begin to plant the schools, and instruct the rising generation. The children of to-day in the southern territory, rightly educated and reared, will constitute, like the educated children of New England, the Unionists and the patriots, never the secessionists and the rebels, of the future America.

Now, to return to the point under consideration, let me ask, who are to be our teachers abroad? Who are to make a life-work of teaching, if it be not those who have themselves been taught at home? If education is to be carried into pagan territory, must it not be by the educated themselves? Is the work at which we have merely glanced, touching only upon its more prominent points, one which comparatively *anybody* can perform? Shall scholars deem it beneath their notice? Is there

in it nothing that elicits genius and calls into active play the finest faculties of refined and cultivated minds? Is success her no test nor reward of scholarship and learning? Or, will it be urged that some indifferent scholars have been successful in these mission schools? No one feels disposed to deny this for an instant, or to decry a spirit of consecration and heroic self-sacrifice in any one who may feel to enter this field, however ill-qualified in point of culture and general attainments. I speak not of cases which it is only fair to regard as exceptional, but of the general rule. Would you do away with the sharpshooters drill, which requires ten distinct movements in bringing the rifle to level, because some Kentucky hunter by a single and almost magic movement snuffs a candle at three hundred yards?

I cannot drop the schools without another view. Is not the single fact that the missionary must raise up a native ministry in heathen lands in itself enough to found a claim upon our seminaries of learning. For let us investigate the case for a moment. In New England the strongest men are sought for to fill the position of professors in the theological schools. This is well, because it is wise. Consider now whom these professors are called to instruct. Young men around whose infancy, boyhood and youth, the prayers of pious mothers, the hopes of faithful fathers, and the unceasing intercessions of the church have clustered, exerting their restraining, moulding and sanctifying influence. How many a young man owes his standing and his success in the Christian ministry, so far as he owes it to any human agency appointed and blessed of God, entirely to these early associations, and the power of these salutary influences! These have turned many a face toward the theological seminary by first turning the heart toward God. The Christian parents and pastors of our land have a charge, second to none, in rearing the ministry of the future church. Our theological professors are appointed to teach these young men whose morals are certainly supposed to be correct, and whose minds are not warped by false philosophy,—to preach the gospel in a community where it is quite universally respected. Now if these professors must be strong men, and I freely admit it

what should he be, who, to employ the fifty spoken words of a distinguished missionary of the east, "must educate for the ministry young men over whose cradles mothers have only muttered charmed words; around whose boyhood the impurities of idolatry have clustered; whose youth was spent under the tuition of magicians and jugglers? These young men with corrupt morals, with a false philosophy, with hearts all covered over with the plague-spot of sin, must be taught by the missionary to teach others the truths of religion, not where those truths are acknowledged, but where they are almost universally rejected. The missionary is more than a theological professor, and should be a stronger man." This may startle some, but it is the testimony of a ripe scholar and a very successful missionary.

Where then are we to find men of such a stamp? Whence must come the men and the women to conduct our educational enterprises in pagan lands? Whence, if not from the home schools? From the millions of children poor and forlorn, from their parents no less ignorant and benighted, from every city and village, from every hamlet and home of heathen lands there comes a cry, even a Macedonian cry, to every seminary of learning in Christian America. Who, I ask once more, will cheerfully respond from among the thousands of scholarly youth, to this pitiful plea? Who will rejoice to lay genius and learning upon this holy altar of consecration?

The theme we have thus far contemplated, I am well aware is not a popular one at all. There exist reasons, however, why it should be regarded as eminently a practical one. In the first place, the *work* of the missionary should be better understood. And the young men and women in our institutions of learning should have an intelligent idea of the character of this work. There is quite enough said of the sacrifices, the trials and the hardships of the foreign missionary. In my judgment these are paraded too extensively, even by returned missionaries in their addresses. Let us hear more about the *work itself* and not so much about some of its contingencies. It is well that the sacrifices which must be made by one who goes abroad to labor for the heathen, be well weighed and distinctly appreciated. It is better that the nature of the vast and mo-

mentous work to be done be carefully studied and thoroughly understood. In the second place, it is the *work itself*, which should draw the laborers to the field. This is a strong reason why it should be made plain to all who ever look toward themselves, or who may be the guardians and educators of those who do. I must believe that had the real *work* of the mission—ary been better understood, some would have never entered the field, and others would have gladly offered themselves to it. If there be any such thing as *romance* about the calling of a missionary, it requires a very brief stay amid the verities and vices of paganism to entirely evaporate it. It is my conviction that only those whom a close, candid and Christian appreciation of the exalted privilege of *working* for Christ among the benighted heathen, has moved to enter it, can be either very useful or happy in the mission. These men and women whom the *work* has called from fond friends and happy homes in Christian lands, and carried across the Atlantic or Pacific to cheer the homes and bless the hearts of the savage or the idolater with the glad tidings of salvation, these are they whose labors are crowned with success, and whose lives are ever held in sacred remembrance.

Notwithstanding the claim of missions upon the schools has been argued mainly from a single consideration, i. e., the nature of the work itself,—there still remain two sources of corroborative evidence to which I must be permitted to refer.

If, in the first place, it shall appear from the history of modern missions that Christian scholars, well educated and thoroughly informed, have been the chief and most efficient agents in publishing the gospel to the heathen, I think that our claim upon the schools will receive additional weight, and present a more imperative front. With no compromise of fairness and for brevity's sake, it will be quite sufficient to inspect the operations of a single missionary society. The American Board of Commissioners for Foreign Missions is the oldest, largest and most successful organization of its kind in America. Its representatives are found "on the Sandwich Islands, in Micronesia, along the coast of China, on Ceylon, that

‘ Fairest isle of the ocean,
Brightest gem of the sea,’

in southern and western India, among the Nestorians of Persia, the Syrians of Mesopotamia, the Arabs of Lebanon, the Armenians of Turkey, the dwellers of classic Greece, and at different points skirting the dark continent of Africa.” The Memorial Volume, embracing half a century, published in 1860 by the senior Secretary of the Board, Rev. Rufus Anderson, D. D., is one of the best repositories of missionary intelligence to which the searcher for facts can have recourse. Up to the year 1860 the American Board had sent out four hundred and fifteen ordained and eight hundred forty-three unordained missionaries. In this great number of laborers, who have become most distinguished for their usefulness? Whose names are to-day identified with foreign lands and missionary toil? Every one at all conversant with the history of modern missions reverts at once to those four master-minds, who are the acknowledged founders of this American Board, and who were its earliest missionaries. Whence came these men to their work? Adoniram Judson was graduated from Brown University; Samuel Nott was a graduate of Union College; Samuel J. Mills of Williams College; and Samuel Newell of Harvard University. All of these were also regularly graduated from Andover Theological Seminary, after finishing their collegiate study. Very closely associated with these four men were two others, both graduates of Williams College and also of Andover Seminary—Gordon Hall and Luther Rice. Two of these six—Newell and Hall—devoted themselves also to medical study before entering their foreign field. Thus might I go on, selecting bright names from the roll of this missionary Society before me, and tracing each to the school or schools where he was educated. My limits, however, will hardly allow this, nor is it necessary. What now may we learn from these facts? Can any one fail to perceive that the superior abilities of these thoroughly educated men and the masterly manner in which they were expended abroad, furnish an unanswerable argument for the principles which have been laid down above?

But let us take a somewhat different view of this matter. Suppose we see what a few leading American Institutions have done for missions. Old Yale sent out David Brainard. That was enough to immortalize her, had she never sent forth another missionary. Dartmouth consecrated upon this altar Gooda and Poor. Amherst is ably represented by Sneider of Syria, Perkins of Nestoria, and Bliss, now President of an Arabian college. Princeton gave us Scudder, a host in himself, medical missionary to Ceylon and afterwards to Madras, India,—whose eight sons and two daughters all entered their father's work. Waterville was the alma-mater of Boardman, and Middlebury of Bingham and Winslow. Bowdoin is identified with missions in that name which is a tower and talisman of strength in the far east, Cyrus Hamlin, founder and President of the native college at Constantinople. And how easily this list might be continued embracing other names, the representatives of these and other American institutions, names like those I have cited, not a few of which, I may say, constitute in themselves prominent chapters in the history of modern missions.

In this connection I wish to refer to at least two more American schools. Andover Theological Seminary has graduated many missionaries. Let me briefly rehearse what her scholars have done in a single department of the great work which we have investigated,—the translation of the Scriptures. I am here again indebted to my friend, the senior Secretary of the American Board. In his excellent address at Andover, upon the occasion of the semi-centennial celebration of the Theological Seminary, Dr. Anderson reviews what the school has done for missions, and says:

“ I may just allude to translations of the sacred Scriptures ;—to the labors of Hall, Graves, Allen, Burgess and Ballantine in the Marhatti language ;—of Spaulding and Winslow in Tamil ;—of Goodall in the Armenio-Turkish ;—of Riggs in the modern Armenian ;—of Shaffer in the Hebrew-Spanish ;—of Perkins in the modern Syriac ;—of Walker in the Greybo ;—of Bryant and Lewis Gront in the Caffre Zulu ;—of Worcester in the Cherokee ;—of Byington and Wright in the Choctaw ;—of Sherman Hall in the Ojibwa ;—of Asher Wright in

the Seneca ;—of Bingham and Thurston in the Hawaiian—and of Eli Smith in the Arabic.”

I am surprised to find omitted in this enumeration the name of Judson, the most distinguished of Andover missionaries, whose life-work imperishable is the Burmese Bible. I hope his Christian baptism did not excommunicate him from the Seminary roll of honor. Andover Theological Seminary must be dear to many hearts abroad. Up to 1858 she had sent out one hundred and thirty-four missionaries to foreign lands. What other institution has done so much to link our seminaries of learning to the great missionary enterprise? Truly precious shall her memory be to that future church, covering every pagan land.

Let no one think that in this missionary enterprise, in which so many Christian scholars have engaged, men alone have been prominent. Our American schools have given to every pagan land the purest and noblest women, who have been very efficient in the Redeemer's work. Since the day of Ann Hazeltine Judson and Harriet Newell, how many have lived and died for the benighted heathen! Their memory will be fragrant in the hearts of the truly good of every clime, until the end of time. How distinctly we may see how much the schools did to make these devoted women what they were in usefulness and power abroad. How clearly and beautifully does their generous Christian culture shine in their heroic lives! The temptation is no less strong here than when speaking of the men to point out certain marked passages in the lives of these missionaries and exhibit how naturally and intimately they stand connected with school days and discipline in America.

I must refrain, however, from citing individuals, lest the limits of this paper be passed. But in order to see what our schools have done to furnish missionary women, let us look at a single one.

Mount Holyoke Seminary, during its first twenty-five years, sent out seventy-two missionaries. What facts are these figures! Upon an average this New England school for young women has given us three missionaries per year. I have yet to learn of any college or theological seminary that can equal

this. These Christian women have carried light to the regions of darkness, and hope to the realms of despair well nigh all over our globe. From that beautiful Massachusetts "home," as from a geometrical centre, have gone the bright radii of light and love and learning to the ends of the earth. See the lines of velvet verdure that mark their way from Alma Mater through many benighted lands. One of their own number has sweetly said, "soil ne'er trod by the foot of Christian womanhood before, has been pressed by Holyoke's daughters." Mrs. Sigourney has sung of them:—

" In faith they *lived* ;—though storms arose,
 And sorrow spread its sable shroud,
 With lifted eye they steadfast saw
 A sunbeam o'er the darkest cloud.

In faith they *wrought* with earnest zeal ;
 With pious love, with holy fear,
 Untiring in their Master's field,—
 Ye see their blessed labors here.

In faith they *died*. High praise to Him
 Who their sublime example lent,—
 Praise for the shining track they left—
 When homeward at his call they went."

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From a child I have loved the name of Holyoke. Her first class of only four could yet spare one for my dear India. Many lands and tongues sing her grateful praises.

The second source from which corroborative testimony in favor of the claims of Missions upon the schools is derived, is the Bible. In that most excellent production from the pen of Rev. Daniel Bliss of Syria, entitled "*Claims of the Missionary Work upon the Mental Strength of the Ministry*," this branch of my subject is at once so succinctly and so lucidly developed that I shall afford my readers the pleasure of a full quotation. I bespeak for these words a serious and careful perusal:

"Reason teaches us that the missionary work preëminently demands the strongest and most skilful men of the church. But we

are not shut up to reason. We have apostolic example to guide us, and the words of the Holy Spirit to direct us. Let us look back eighteen hundred and twenty years, to the city of Antioch, where the disciples were first called Christians, and learn a lesson. 'Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul.' These five preachers were in Antioch, the Syrian metropolis, the Oriental Rome; a city upon which emperors lavished their wealth in building porticos and aqueducts, theatres and temples, walls and arches; a city which Josephus says, 'without dispute deserves the place of the third city in the world, both in magnitude and in other marks of prosperity.' In this city, the home of Roman governors, the resort of pleasure-loving citizens, visited by poets, filled with Chaldean astrologers, Jewish impostors, and a worthless rabble of Greeks and Orientals; in this large city are only five ministers. There was a church in Antioch, and never did a church need more watchful care than this. It had just sprung up from the depths of oriental superstition, and pharisaic formality. There were foes without and foes within, which threatened to destroy the new religion. All the arguments which are urged in favor of keeping the best men at home will apply with greater force to the case before us. Antioch was the centre from which Christianity was to radiate, the fountain which should send forth waters for the healing of the nations. It stood in more danger than any modern city or church of being overcome by infidelity and superstition. If the Christians at Antioch had had the same view on the subject of Missions that we have, and if one of their number had proposed that two of the five ministers should leave that city, which was nearly as large as New York, and go on a Mission, he would have been called a fanatic. And if some one had proposed that the two most learned, most eloquent, should go, he would have been called a monomaniac. But God's ways are not as our ways, nor His thoughts as our thoughts; for as these five preachers 'ministered to the Lord and fasted,' the Holy Ghost said, 'Separate me Barnabas and Saul, for the work whereunto I have called them.' Notice whom the Holy Ghost called. It is not Simeon or Manaen, but Barnabas, the son of consolation, the son of prophecy; Barnabas, who was so majestically benignant, and so dignified in his bearing, that the idolatrous Lycaonians supposed that Jupiter, the father of gods and of men, had come among them. The words are, 'Separate me Barnabas and Saul;' Saul, not Lucius. Saul is called

the last and most illustrious of the Apostles ; whose youth was spent in the study of the Scriptures ; whose ear was familiar with the Greek, the Hebrew and the Latin tongues ; whose mind was trained to logical acuteness, whose memory was well stored with hard sentences of old ; whose love for Greek literature led him to quote the poets in his public addresses ; he, who had seen the Lord Jesus in the way ; a man of powerful intellect ; of great insight into the foundations of natural theology and of moral philosophy ; a man of the sublimest eloquence ; of a fearless independence ; of the noblest patriotism ; the generous, courteous, self-denying Saul, is called ; *called by the Holy Spirit ; called from Antioch ; called to the missionary work.*"

What an example has that Holy Spirit given to the church in this record ! He himself selected the men for this first missionary delegation from the Christians of Antioch to the heathen. If the church of our day would imitate this divine method, surely the importance of our schools is obvious, and the claims of Missions upon these seminaries of learning is greatly enhanced.

It is now quite time that we turn from the main topic under consideration to inquire how the claim which we have discussed may be responded to. It is indeed a most pertinent and practical question—"How are the schools to become nurseries of the missionary enterprise ? To this question I now wish to address myself, as it seems to be a fit conclusion to this paper. And I must here mention what facts have amply confirmed, that in many cases the parent or the pastor lays the foundation of a missionary life in the young mind and heart, before school days have properly commenced.

1. Revivals of religion must stand first among the agencies promotive of missionary zeal in institutions of learning. History gives us numerous illustrations of the fact that revivals have fostered and fanned the spirit of Missions. The revival of evangelical faith in Germany, sent out Swartz and his successors to India. It was during a season of spiritual refreshing in New England that the Puritans commissioned Eliot and Mayhew as Evangelists to the Indians. The era of Jonathan Edwards was the era of David Brainerd. When the revival interest is highest, then is the missionary spirit the most appar-

ent. It is the soul that has itself freshly quaffed at the fountain of life, that leaps to carry of this water to every thirsty and famishing one. A true convert is a genuine missionary. Therefore should the patrons of every school pray earnestly for revivals, that converts may be multiplied. During revivals in churches it is the duty of the pastors to watch for those upon whose ear has fallen the loud Macedonian cry of benighted millions. This is no less the duty of Christian instructors in our schools. Let the teachers freely converse upon missionary topics with those recently converted. It may be they will find that the Holy Spirit has anticipated them in pressing the claim of the heathen upon these new-born souls. It may be that they will find some even now, in the freshness of their early consecration, looking far across the sea for the field and the fruition of their labor for Christ. There can be no question that the revivals among students have given us many missionaries. Very much depends, however, upon those under whose tuition moral and mental, these young disciples are placed. Even the unconscious tuition of a leading missionary spirit may send many of them to the heathen.

2. Missionary societies in schools have invariably tended to keep alive an interest in the pagan world. How precious it is, as I have more than once known it to be, to have these societies organized in the midst of a glorious revival of religion. Such as are thus founded are the most permanent in institutions of learning. They are firmly anchored in the schools, becoming themselves a distinct section of their religious history. But whether gathered during a revival or not, every school should have a missionary society. Since the present civil war began, some institutions have added a military department to their regular courses of instruction. They claim that there exists a demand for this in the exigencies of our times. Be this as it may, let me ask, is there ever a time when at least a corresponding demand for a *missionary department* does not exist?

It has been quite a popular opinion among some of the friends of this enterprise for several years, that there should be a Lectureship on Missions, if not a regularly endowed mis-

sionary chair, in the various colleges and universities. The hope is not wild which looks longingly and trustingly for the time when our cause shall be thus strongly identified with the seats of sound learning. Until such a day, however, the missionary societies must be the custodians of this interest in the schools.

There are several items which it may be of service to mention in connection with these organizations. Every one must know that they may exist at such a dying rate even among students, as to render the cause they would cherish more repulsive than attractive. It does not require any severe tax upon one's memory to call up some such missionary societies whose meetings were deliberately shunned, by persons, too, who could relish an interesting prayer meeting. The inquiry then is a proper one, How may these societies be successfully maintained among students? One thing is settled, that there must be a thorough organization to begin with. The officers must know each his or her line of duty. If there be no intelligent committee arranged for in the constitution, the entire corps of officers must constitute themselves such a committee, whose business it shall be to bring in news from every quarter of the globe where the Christian church has or has not been planted. There is a vast fund of such knowledge that one can glean from the religious and even the secular publications of our own and other lands. This shows the importance of a well furnished reading-room and library, which I deem of great value to a society of this kind. Missionary books, magazines and papers should be regularly secured, so that a new interest may be constantly awakened. The library should contain, for purposes of reference, the standard works upon Missions and also the biographies of eminent missionaries. How many from the simple reading of these might have their hearts turned toward the great work! A single book of the kind has sometimes shaped a man's entire life.

I place no little stress also upon object-teaching. Let the walls of the society's room, where its meetings for prayer are held, be hung with missionary maps and charts. There is a certain power which I feel sure these would communicate

Their silent influence would be felt. Could some generous friend hang a map of India in the prayer meeting room of every one of our schools, he would bring the Orissa Mission more prayers than it has now for its success, and possibly some worthy laborers too. In the room where the well-known Fulton street noon prayer meeting is held, in New York, there is seen a chart upon the wall, bearing in distinct characters the names of all the missionaries of the Reformed Dutch Board of America, each separate mission arranged by itself. There can be no doubt that those faithful men and women toiling in India, in China and in Japan, are oftener remembered and more earnestly prayed for, than were there no such chart on the wall. Just a simple map of the world, with the pagan sections shaded heavily, has suggested to many a young man and woman how much there is yet to be done to bring our sinful race back to God. Let then some kind of this object-teaching be employed by these Christian students.

But I have yet to mention the most important part of the Missionary Society's work. Regular meetings for prayer and conference should be observed. The Monthly Concert is now quite generally held on the first Sabbath evening, instead of the first Monday evening of each month, and this meeting it should be the duty of the Society to regularly sustain in the school. Several persons or one only, previously chosen, should here present as concisely as practicable the current missionary intelligence. Interesting facts and incidents may be culled from the different magazines and papers, and the general state of the enterprise in all lands reported. Sometimes, however, I think it far better to have this monthly report confined to some special section of the great field, such, for instance, as may at the time be eliciting peculiar attention. But there is nothing after all which will tend to create such an interest as letters directly from the missionaries in the field. And how greatly this interest is enhanced when the foreign missionary has once been a student at the very institution to which he writes! What a link thus attaches the far-off pagan land to the happy seat of learning! I would that every school of America were

thus linked in the person of some representative to some benighted section of our globe. The Corresponding Secretary should see to it that these letters from abroad are faithfully answered. Next to this direct correspondence, it seems to me that communications from the Corresponding Secretary of our Foreign Mission Society, containing the latest intelligence, would be of great service. Whenever a bit of fresh good news comes from the Mission, what better disposal could the Secretary make of it than to dispatch it at once to the missionary societies of all our schools? And particularly would such a course be wise and useful, should the news be received just prior to the missionary concert. This will furnish something definite for contemplation and for prayer. For, let it never be forgotten, that the missionary concert is preëminently a prayer meeting. Let nothing divert it from this great object. I have attended concerts where the opening and closing prayers were all that were offered. This is certainly a declension from the original design of this service. Let many participate in it by a succession of brief and fervent prayers. Neither can these petitions be too specific. Let the sick missionary and the afflicted one;—the one persecuted and in prison;—the one sanguine and successful; the one drooping and disheartened; let each be distinctly remembered by some one in prayer. And let the students in these monthly concerts pray God to raise up some out of their own number to carry the gospel abroad. Who can doubt that were this to be a frequent petition of teachers and pupils, it would receive an answer?

These are some of the things to which a Missionary Society in connection with a school, should devote itself. I may add that there ought to be a plan of systematic beneficence in every institution of learning, and such a society as this properly has such a plan to establish. The weekly offering system may work admirably here. And the students may thus make up a large and generous fund annually for Missions. A well assorted museum of articles from heathen countries might prove a help in several ways to the society. This could be easily contributed by the missionaries in the field at a comparatively trifling ex-

pense, should it be desired. A well-organized and well-working missionary society will prove a blessing not only to the cause abroad, but to the school where it exists.

3. Missionary teachers are able to accomplish much for Missions in the schools. The spirit and zeal manifested by their instructors will in no small degree be copied by the pupils. There are teachers, professed Christians, too, who never refer either in their religious exercises or in their social intercourse to this great moral enterprise, and who never adopt measures of any kind to stimulate their scholars to benevolence. Who can wonder that in such schools Missions are regarded as too tame and trite for consideration, and the monthly concerts, if observed at all, are always dull and devoid of life and interest. It is a fact too obvious to be gainsaid, that if there be any strong and controlling missionary influence in our seminaries of learning, the teachers must not merely be passively favorable to it, but actively engaged in fostering and strengthening it. It is indeed a most cheering feature of our times that Christian instructors are beginning to feel their responsibility in this particular. I know of colleges where the professors frequently and prayerfully converse with the students upon the duty of becoming missionaries to the heathen. I know of institutions of learning to which the friends of Missions are wont to look for volunteers, whenever laborers are wanted for any pagan land. Let us thank God that there are such schools, made such by pious, faithful teachers, and let us pray that they may be increased.

It would be hardly fair to leave this topic without alluding to one whose name has doubtless already suggested itself to some of my readers. I cannot forbear to cite Mary Lyon as a characteristic illustration of what is implied by missionary teachers. Who that has ever read her memoir can afterwards wonder that Mount Holyoke did so much for Missions? She caught the spirit from her early pastor and carried it through all her useful life. She often and freely conversed with the young ladies of the Seminary about their duty to the heathen, not neglecting to press this upon even the impenitent ones. She strictly observed the missionary concert in the school, and this

was always made a service of great interest. And the two fast days, the first Monday in January and the last Thursday in February, were seasons of special prayer for the conversion of souls and the spread of the gospel. Thus repeatedly and tenderly did this godly woman present the claims of the pagan world to her pupils. The Holyoke missionaries abroad took heart again and fresh courage in their work, as they remembered the petitions which went up from their Alma Mater in their behalf. And these special seasons of prayer were always fruitful of revivals among the students. Miss Lyon's liberality, too, was exemplary. From a salary of \$200 she gave from \$50 to \$90 annually for the gospel, two-thirds for Foreign and one for Home Missions. Is it any longer strange that Mount Holyoke sent out so many and such missionaries?

4. Missionary visits may conduce to awakening or quickening the spirit of Missions in the schools. A brother who stands at the head of one of our colleges, once wrote me as follows: "I think the friends of Missions are losing much in not taking more notice of our institutions of learning. *These are the very places to work in the cause of Missions.* And he proceeds to say that "*the right kind of men and women for missionaries*" is to be found in these institutions.

There can be no doubt that it would tend greatly to interest these young men and women, should the missionaries, returning home for rest and recreation, visit the schools and address them. Before the hundreds and thousands of Christian youth, gathered at these seats of learning, let the man of God who has beheld the deep degradation of the heathen world, spread out the awful facts of human depravity and man's terrible alienation from his Creator. Let him ring upon the ears of these favored youth the Lord's great commission. Can he fail to reach some? Some humble and self-sacrificing spirit may be made to look up to the cross of Christ with stronger faith, and to look out upon the vast field of effort with deeper love and longing; some consecrated soul may catch the heavenly inspiration, and girding itself for toil, take literally the Saviour's last command; some ardent heart all fervid in the luxury of its love to Christ, may exclaim in the spontaneity of its cheerful

obedience, "*Here am I, send me.*" But we are not left to conjecture. Many a man has been first deeply impressed with his duty to the heathen when he has heard the tale of their woes from the lips of a missionary. In the silent chamber of the soul the words of entreaty in behalf of the perishing heathen, have echoed and reëchoed, until lost at last in the cry, "*Wo is me if I preach not the gospel*" to these benighted fellow creatures. In more instances than one, it has proved true that the door which has admitted an earnest missionary to a seminary of learning, has afterwards discharged some heroic Christian scholar for the far-off foreign field.

I must very distinctly express my firm belief that returned missionaries would do far more for their cause by visiting the schools more, even if they must visit the churches less. *Money* can never stand before *men* in its value to the Mission. And the schools are to give us the men. Nor need there be any fear lest the funds fail. Let the man who contemplates the missionary work abroad first visit the churches at home. If he be the true man for the place, people will see this. They will remember and help him.

It is with a prayer and a hope that they might help our dear missionary enterprise, that the foregoing pages have been written. The call of to-day is for men who shall push the conquests of the truth far into the realms of pagan superstition. Never before did the times require men more strong in faith and more "filled with all knowledge" for the missionary work. While writing I have many times thought how absolutely powerless for good must be the knowledge, however profound and perfect, without the *faith*. This enterprise is preëminently a work of faith, and this is the fruit of consecration. "It is when a sense of personal communion with the Son of God is highest," says the good Dr. Alexander, "that we shall be most fit for missionary work, either to go ourselves, or to stir up others." "Find preachers of David Brainerd's spirit," said John Wesley, "and nothing can stand before them."

My last page finds me lingering still upon American shores. Standing thus this sombre autumn month on the verge of my departure to the Mission field, both the outlook and the inlook

have made me pensive even to sadness. The one stretches far away over the vast area of paganism. The other embraces the homes made desolate and the hearts made heavy by this strange fratricidal conflict. The hand that guides my pen would gladly wait to either send a loyal bullet or drop a November ballot which might help the country's cause and God's. But other louder voices summon me away. Hands across the sea are beckoning me to come. May God save America! From out this furnace may she come purer and brighter! May her soil rich with patriot blood, be too sacred to bear up a single slave. May she fulfil the hopes of Christian hearts in all lands! The tidings of fresh victories greet my ear and gladden my heart: I close. GOD BLESS AMERICA.*

ART. III.—THE PRESIDENTIAL ELECTION IN 1864.

The Presidential Election, by which the American people trusted Abraham Lincoln with power for a second term, was conceded to be, before the event, both at home and abroad, the most important election ever held in this country. The rebels and their sympathizers so held it. The fact that it occurred in the midst of a civil war of such gigantic proportions was itself enough to cause unusual solicitude. But in addition to this solicitude, it was ascertained that there were extensive secret organizations, bent upon fraud and violence, if it became necessary to carry the election in opposition to the present administration. Happily these were discovered in time to prevent the calamities they had prepared for their countrymen.

* Rev. James L. Phillips, M. D., the author of the above article, was detained with four other missionaries for a number of weeks after he was ready to sail, for want of a ship bound to Calcutta. Our brother was not only permitted by this detention to cast his vote, in New York city, for Abraham Lincoln, but even to have an interview with him in Washington before leaving our shores. He finally sailed on the 20th of December in company with eight other missionaries from Boston, in the ship *Elcano*, Capt. Pritchard.

The issue, as made up at length between the two parties, was believed by the rebels and by the great majority of the loyal people to involve the question of Union or disunion. The opposition boldly proclaimed that war for the Union had been a complete failure, and demanded a cessation of hostilities to hold parley with rebels in arms. Though this was done on the profession of saving the Union in the best way, the rebels did not so understand it, and it was hard for the majority of the loyal people to have charity enough to hold the opposition sincere in putting forth such professions. Our genuine friends abroad regarded the opposition as in sympathy with the rebels and as intending, if successful, to pursue a policy fatal to the salvation of the Union. The success or failure of the Union involves by almost universal consent, since the issue of the Proclamation of Freedom, January 1, 1863, the liberty or bondage of millions.

With such issues involved, men approached the day of election with feelings strikingly akin to those with which men go into the battle upon whose fortune the destinies of nations are felt to be staked. The eighth of November came, and in a more perfect quiet than was ever known in presidential or other elections before, the ballots were deposited. The results were so decisive that suspense was speedily and completely relieved. It was soon known that all but three of the loyal states, only one of which is of much comparative importance, had declared by very large majorities, generally, for the administration and its emancipation policy, in opposition to the policy of concession and slavery. New Jersey alone of the free states gave a majority of her votes for the opposition. Kentucky and Delaware were the only so called loyal states of the slaveholding fraternity to countenance New Jersey in her position of sympathy for slavery, if not rebellion. Only twenty-one electoral votes out of two hundred and thirty-four were given for the opposition, while the popular vote for the administration showed about a half million majority. The victory was just what is requisite, for it showed that a respectable majority of electoral votes was for the administration, even count-

ing all the votes of the so-called seceded states for McClellan, the opposing candidate.

Let us look at the four years intervening between the Presidential election in 1860 and 1864. The issue in the election of 1860 was distinctly made and simply to the effect that slavery should extend no further, that all territory belonging to the United States should be free. The party which came into power in 1860 had given the most solemn assurances that it proposed not to touch slavery in any state, but only to prevent, if possible, the addition of another slave state. It was the carrying of this issue which formed the real occasion for secession, which began so soon as the result of the election was known.

It will be remembered that a so-called Peace Congress held its session in Washington in February, 1861. It was composed of delegates from twenty-one states. The object was to propose to Congress some plan by the adoption of which the disaffected states might be induced to remain in the Union. After nearly a month spent in deliberation, a plan was adopted by the Peace Congress. It is important to look at the proposition thus made, as it shows the most advanced anti-slavery view, or more properly the least objectionable pro-slavery view to which the most moderate men, North and South, could in 1861 agree. By taking this as a point of departure, we shall be able to understand with something like a satisfactory degree of accuracy the progress of public opinion since that time. Especially as the proposition was a proposed constitutional amendment will it serve as a contrast with the proposition now pending in Congress.

“SEC. 1. In all the present territory of the United States north of the parallel of 36 deg. 30 min. of north latitude, involuntary servitude except in punishment of crime, is prohibited. In all the present territory south of that line, the *status* of persons held to involuntary service or labor, as it now exists, shall not be changed; nor shall any law be passed by Congress or Territorial Legislature to hinder or prevent the taking of such persons from any of the States of this Union to said territory, nor to impair the rights arising from said relation; but the same shall be subject to judicial cognizance in the Federal

courts, according to the course of common law. When any territory north or south of said line, with such boundary as Congress may prescribe, shall contain a population equal to that required for a member of Congress, it shall, if its form of government be republican, be admitted into the Union on an equal footing with the original states, with or without involuntary servitude, as the constitution of such state may provide.

SEC. 2. No territory shall be acquired by the United States, except by discovery and for naval and commercial stations, depots, and transit routes, without the concurrence of a majority of all the Senators from states which allow involuntary servitude, and a majority of all the Senators from states which prohibit that relation; nor shall any territory be acquired by treaty, unless the votes of a majority of the Senators from each class of states herein-before mentioned be cast as a part of the two-thirds majority necessary to the ratification of such treaty.

SEC. 3. Neither the Constitution nor any amendment thereof, shall be construed to give Congress power to regulate, abolish, or control, within any state, the relation established or recognized by the laws thereof touching persons held to labor or involuntary service therein, nor to interfere with or abolish involuntary service in the District of Columbia without the consent of Maryland and without the consent of the owners, or making the owners who do not consent just compensation; nor the power to interfere with or prohibit Representatives and others from bringing with them to the District of Columbia, retaining, and taking away, persons so held to labor or service; nor the power to interfere with or abolish involuntary service in places under the exclusive jurisdiction of the United States within those states and territories where the same is established or recognized; nor the power to prohibit the removal or transportation of persons held to labor or involuntary service in any state or territory of the United States to any other state or territory thereof where it is established or recognized by law or usage and the right during transportation, by sea or river, of touching at ports, shores and landings in case of distress, shall exist; but not the right of transit in or through any state or territory, or of sale or traffic, against the laws thereof. Nor shall Congress have power to authorize any higher rate of taxation on persons held to labor or service than on land. The bringing into the District of Columbia of persons held to labor or service, for sale, or placing them in depots to be afterwards transferred to other places for sale as merchandise, is prohibited.

SEC. 4. The third paragraph of the second section of the fourth article of the Constitution shall not be construed to prevent any of the states, by appropriate legislation, and through the action of their judicial and ministerial officers, from enforcing the delivery of fugitives from labor to the person to whom such service or labor is due.

SEC. 5. The foreign slave-trade is hereby forever prohibited ; and it shall be the duty of Congress to pass laws to prevent the importation of slaves, coolies, or persons held to service or labor, into the United States and the territories from places beyond the limits thereof.

SEC. 6. The first, third and fifth sections, together with this section of these amendments, and the third paragraph of the second section of the first article of the Constitution, and the third paragraph of the second section of the fourth article thereof, shall not be amended or abolished without the consent of all the states.

SEC. 7. Congress shall provide by law that the United States shall pay to the owner the full value of his fugitive from labor, in all cases where the marshal, or other officer, whose duty it was to arrest such fugitive, was prevented from so doing by violence or intimidation from mobs or riotous assemblages, or when, after arrest, such fugitive was rescued by violence or intimidation, and the owner thereby deprived of the same ; and the acceptance of such payment shall preclude the owner from further claim to such fugitive. Congress shall provide by law for securing to the citizens of each state the privilege and immunities of citizens in the several states." [See Report by a Member, D. Appleton & Co., New York, 1864.

We have been to the pains of transferring these proposed amendments to the Constitution, notwithstanding their length, believing it will be of service to our readers to have them where they can conveniently refer to them.

The intention is manifest in these to make all territories south of 36 deg. 30 min. into slave states without absolutely preventing the same fate to any north ; to prevent Congress in any exigency, even in war, from touching slavery in any state ; to prevent the abolition of slavery in the District of Columbia save on conditions believed never likely to come to pass ; to give protection to the inter-state slave-trade by land and sea on terms which would in certain exigencies make all our harbors slave ports ; to prevent all legislation in the states against the enormous cruelties of the infamous slave-bill ; to prevent

the acquisition of territory unless it could be manufactured into slave states; to prevent all ameliorations of the slave system; and to secure from the United States treasury pay for all or nearly all the fugitive slaves.

In return for all these concessions and others to slavery there was to be nothing conceded to liberty, absolutely nothing, for the prohibition of the foreign slave-trade was not new, neither the prohibition of the trade in the District of Columbia. Yet the border state men were dissatisfied that they could not have still other concessions, and the men of the states further south would not stay in the Union, they declared, if they were allowed to make their own terms. So much it is well to remember when certain persons say the war might have been prevented by further compromise. It is surprising that there are persons so blinded as to imagine that the north could have purchased peace by anything short of conceding secession and breaking up the Union. It is, indeed, very doubtful even if there had been an attempt to preserve peace by conceding all that the disunionists demanded at first, if peace could have been kept except upon the abdication of the lawful authorities of the United States.

The slave power chose war as their way to preserve and perpetuate slavery. They staked every thing upon the war and seem likely to lose all they chose to put in hazard. The moment they began the war there was a very general impression throughout the loyal states that slavery would be overthrown by the war that was waged for its protection. But there were serious obstacles in the way that the loyal people in their honesty little dreamed of. Little did they dream of the sickening delays to be endured before the war for the Union should begin in earnest. Little did they dream that what we had left of army and navy was so in league with the slave-system that many of our officers would undertake to carry on the war without hurting their enemies, even when it was in their power.*

Rebel officers and men at first took their slaves to the field with them to wait upon them and to build fortifications, to dig

* See Senator Wilson's book on the Anti-slavery action of the Government.

trenches and plant batteries. Such slaves not unfrequently escaped and came within our lines. Others too came with the hope of obtaining their freedom. Our officers were not above the guilt and meanness of returning these slaves to their rebel masters. "I have read in the papers," said Mr. Blair in his place in Congress, "and I believe it is true, that one of these persons suspected of escaping from bondage to liberty swam across the Ohio river, making for an encampment upon the Indiana shore, where he saw the banner of liberty flying, which he fondly looked at as consecrating that place, at least as sacred to the rights of person and where even the rights of the hunted bondmen would be respected. After having been beaten about, bruised and mangled against the rocks in the channel of the river to whose rushing waters he committed his life that he might regain his liberty, he reached the opposite shore. Somebody went into camp and reported that this man was suspected of the crime of having run away from chains and slavery. A company of soldiers, it is said, was detailed to seize him and did seize and return him as a slave to the man who claimed him. If that practice is to be pursued by the army and navy under the American flag, it ought to cover with midnight blackness every star upon its field of azure, and with everlasting infamy the men who dare to desecrate it to such base uses."

In 1862, March 13th, Mr. Wilson stated in his place in the Senate of the United States that one of our Colonels, aided by information imparted to him by three remarkably shrewd slaves, was enabled to capture some Missouri bridge-burners and rebel recruiting officers. The slaves who rendered this service were claimed by a rebel officer who was about to convey them within the rebel lines. The said Colonel seized and held them for their protection. By reason of the infamous "No. 3," of Gen. Halleck, the Colonel was arrested as guilty of an unpardonable sin, and the slaves attempting to escape so as to avoid the fate of falling into the hands of their rebel master were pursued by our men. One of the slaves was shot and the others returned to the traitor who claimed them as his property.

These are two specimens only of a moderate kind to show the atrocities committed against the interests of the country as

well as of the slaves. Think of the United States military commanders carrying on the war on principles which would permit them to serve the rebels in the low calling of slave-hunters. Think of their refusing the labor of slaves on fortifications when their own men were losing their lives by over work in an oppressive climate. Could loyal men be more demented? What hope was there for the slave in peace or in war? From this state of senseless and wicked feeling and sentiment as to the rights of man, it would seem hardly possible that a regenerated public opinion could ever appear. But through the influence of war and its stern lessons, the progress of pro-slavery was soon to terminate. We had felt the Egyptian darkness which precedes the dawn.

The thirty-seventh Congress at length began the great work it was destined to do. It first declared all slaves of rebels used by them in war forever free. By this act many thousands of "contrabands" were changed to freedmen. Next it decreed that all officers in the army and navy should be dismissed from the service, if found guilty of returning slaves to their masters, whether the masters were rebel or loyal. Then it abolished slavery in the District of Columbia, and three thousand human chattels, losing their chains, were instantly transformed into responsible moral agents. The "Black Code" of Washington was repealed. It soon after abolished the law by which colored persons were not competent to give testimony in courts in the District of Columbia. There was a barbarous custom having the form of law by which white men taxed for the education of their own children the property of colored men, while the children of the colored men were doomed to ignorance. The thirty-seventh Congress removed this foul blot. The City Rail-road charter was amended so that the company was ordered to carry colored persons on the same terms it does whites. All the territories belonging or hereafter to belong to the United States were consecrated by law to freedom. Thus was the aim of the election of 1860 accomplished. Loyal slave states were encouraged to emancipate their slaves as had been recommended by the President. Next all slaves of rebels, whether fleeing to us or taken by conquest, were declared captives of war.

The Fugitive Slave-bill was amended so as to prevent rebels from claiming their slaves under it. The President was authorized to receive into the military and naval service all slaves of rebels, and such, with their wives, mothers and children were to be free. Finally the thirty-seventh Congress authorized the enrolment of all for military service, irrespective of color or bondage.

During the same time the President had issued an order to the marshal of the District of Columbia, forbidding him to receive to the prisons fugitive slaves; the Senate ratified a new treaty with Great Britain for the extirpation of the foreign slave trade; the President refused to pardon a criminal who had been found guilty of piracy in carrying on the foreign slave-trade, and thus, for the first time in the history of our country, this sort of pirate paid the forfeit with his life; and Hayti and Liberia were recognized and received to diplomatic relations; and, finally and greatest of all, the President issued the glorious Proclamation of Freedom to millions.

The thirty-eighth Congress, as had been hoped by the reactionists, did not take steps backward on this great subject, though in the House, up to this writing, it has not been able to command the requisite two-thirds vote to submit to the states for action the proposed constitutional amendment, by which slavery is to be forever prohibited throughout all our borders. But the present Congress has provided the same pay and clothing for the slaves who are mustered into the service of the country, as are given to the white soldiers. It has, moreover, declared all such slaves, though belonging to loyal men in the loyal states, forever free, and still further it has passed, through the Senate at least, the bill which gives freedom to the wives and children of such slaves. Thanks to this Congress, it has erased the infamous Fugitive Slave bill. It has declared also the inter-state slave-trade by sea illegal, though it was legalized by law in 1807; it has authorized the testimony of colored men to be received by all the United States courts, and various other praise-worthy acts touching this subject have been passed by the thirty-seventh and thirty-eighth Congresses, as Senator Wilson has shown in his book on the Anti-slavery Action

of the Government, to which we are chiefly indebted for the facts which we have stated in this part of this article.

Maryland, which, when the war broke out, was saved with the greatest difficulty from committing herself entirely to secession, is now free by her own act. Western Virginia is a free state, carved from rebellious old Virginia. Just now the state of Missouri, which had previously provided for gradual emancipation, has passed (Jan. 11, 1865,) in her state convention, the following ordinance, by a vote of sixty to four: "Be it ordained by the people of the state of Missouri, in convention assembled, that hereafter in this state there shall be neither slavery nor involuntary servitude, except in punishment of crime whereof the party shall have been duly convicted, and all persons held to service or labor as slaves are hereby declared free." The governors of Kentucky and Delaware in their recent messages recommend emancipation.

These facts are sufficient, not only to show what Government by its strong arm can do and has done, but they indicate a wonderful revolution in the opinions of the people in Western Virginia, Maryland and Missouri, and to a certain extent in Delaware and Kentucky; but the great test of public opinion throughout the whole extent of the loyal states was the Presidential election just passed. In this view was its greatest significance. Shall the President and Congress that inaugurate and execute the measures so entirely in opposition to the spirit and drift of the nation be endorsed or repudiated by the people? The warmest friends even deem the administration chargeable with some very serious sins of commission and omission; the national debt is increasing daily in a ratio which terrifies some good men. A vote for the administration means vigorous war, increase of taxation, new conscriptions for the army; it means, more than anything else, the endorsement of past anti-slavery action, but it prays for the passage of still more radical measures by constitutional amendment. In the face of such issues the election proceeded, and in the wonderful majorities by which the Administration was endorsed, the election assumes a moral grandeur and sublimity far surpass-

ing any other political event which has occurred during the whole history of our race.

By the military events since the distinct issue of saving the Union by the destruction of slavery was made, God seems to approve the loyal states. With the exceptions of Chancellorsville and Red river, no serious reverse has come to our arms. On the other hand, the victories have been great and numerous, as Gettysburg, Vicksburg, Chattanooga, and the wonderful campaigns of Grant and Sherman testify. Mobile and Fort Fisher, and the destruction of the Alabama, have also added new glory to our navy. Confusion seems more and more to cover the leaders of that rebellion which was inaugurated, in the main, to sustain slavery. Now those very leaders more than intimate they themselves will soon be arming and freeing slaves by the ten thousand. The result of the recent election seems to have discouraged those leaders more than all other events since they inaugurated the great slaveholders' rebellion.

The immediate Providential aim of this war, as we have so often said, is the overthrow of slavery in this nation, and, therefore, we always have a clue to the stage of the progress of the war by the public opinion on slavery. Since the Presidential election, it is plain that many new converts are ready to give up slavery; both at the North and the South. Men who have always been strong pro-slavery men, men from the slave states, have said during the debate upon the question of constitutional amendment now pending in the House, "Let slavery go; the sooner the agony is over the better." At the South there is something now dearer even to the rebels than slavery. Europe, as we expected when the issue was distinctly made between freedom and slavery, shows less and less disposition to interpose in the war. And the election has made certain the pending constitutional amendment, even if it fails in this Congress. This state of opinion to us is a far safer indication that the war has well nigh run its course, than all that is said about the exhaustion of the rebels. Yet, judging in the way we suggest, it is plain that the fierce struggle is not yet over. The last paroxysm inflicted by the departing demon is likely to be the worst.

But there are manifest ulterior providential aims in this war. The overthrow of so great an evil as slavery, and the preservation of so great a nation as this, yet so as by fire, must be in a very important sense related to the progress of the kingdom of God on earth. Wars and political changes of far less magnitude were in former times the subjects of prophecies, especially if their effect upon the condition of the Theocratic people was something marked. It is not too much, therefore, to expect that the changes through which we are passing are intimately related to the fulfilment of prophecy, if they are not the direct subjects of them. These changes must be the harbingers of a new era in the church, especially in its great work of extending the victories of the cross among the heathen tribes, if not of all lands, yet certainly of Africa. Surely one may be pardoned for thinking of the prophecies concerning the evangelization of Africa as related to the results of this war. In visions of the coming glory of the Messianic kingdom, the prophets saw Ethiopia bringing her tribute. Ethiopia, the home of inhabitants of burnt faces, whatever were the ancient limitations of the country bearing that name, may well be taken as the type of Africa. "Ethiopia shall soon stretch out her hands unto God." Is there not reason to hope that Africa may more rapidly than most other countries have been wont, to receive the blessings of Christian civilization?

Africa is truly the land of darkness. Despite its old civilization, and despite the discoveries by recent travellers, it remains the land of darkness. Despite the money and lives given to plant missions there, it remains the land of darkness. It is a vast continent of 16,000 miles of coastline, and it has an area of 11,000,000 square miles, and its population is rated from 60,000,000 to 100,000,000. It affords in soil and productions many advantages. Yet to-day its inhabitants, in the main, are mere idolaters, without commerce and civilization. The civilized nations, so called, for centuries have had little to do with Africa, save for the purpose of carrying on the wretched trade in slaves, deporting not less than 40,000,000 according to a generally received computation.

Through that trade the relation of our continent to Africa has been peculiar. In the year 1444 the Portuguese began the trade, but it seemed to be in a fatal decline in 1492, when the country was discovered. The Spanish experiment of enslaving Indians did not prove successful, owing chiefly to the great mortality among them when reduced to slavery. Africans were substituted, and one negro was counted worth four Indians. The slave trade revived. In 1552 the English engaged in it and pity to say proved more cruel than the Portuguese. It is even charged that Queen Elizabeth shared the profits with John Hawkins, the first English slave-trading sea captain. Four companies were formed in England to carry on the trade, of the last of which two English kings were members. At a late day the Royal African Company received aid from Parliament in its melancholy work. The English engaged to supply the Spanish colonies, in thirty years, with 144,000 slaves. The same curse of slavery came also to the English colonies. In 1776, those colonies had about 300,000 slaves, who had increased, as shown by the census of 1860, to 3,952,801 slaves, to say nothing of the free colored people, when this war broke out. By estimation in the census, it was computed that the whole colored population in the United States, in 1900, would be but little less than ten millions. The slave-trade was not declared illegal by Great Britain till 1807. The next year it was declared illegal by the United States. In 1838 Great Britain finally emancipated all the slaves in her West Indian possessions.

Hayti, the mountain island, also supplies an interesting chapter in this strange history. It became a Spanish colony in 1496, and for a season flourished exceedingly. When the French revolution broke out, it had a population of half a million slaves, to 38,360 mulattoes and 28,370 whites. First the mulattoes gained their rights, and then the slaves. It was in vain that Napoleon sent 30,000 veteran troops to reduce the freedmen to bondage. Then came "the horrors of San Domingo," of which we have heard so much, but the slaves would not go back to their chains. A significant hint is here furnished for the reactionists, if, gaining the power, they undertake to reduce the

freedmen in the United States to slavery. Emancipation in the British West Indies, though at last immediate, was perfectly peaceful, as it is this day in Maryland and Missouri. Look on that picture, then on this.

Out of slavery in the United States the colony of Liberia in Africa had its origin. Out of emancipation in the West Indies the still greater colony of Sierra Leone, in Africa, had also its origin. These two colonies have had as great prosperity as was reasonable to expect, when the innumerable hinderances are properly considered. Under the fostering care which Liberia is henceforth likely to receive from this country, we may expect to see that colony enter upon a larger measure of prosperity. But what are these faint lights glimmering in the darkness of that dark continent, compared to the light which will undoubtedly spring from the present emancipation in this country. The eagerness with which the slave population lays hold of freedom at the first opportunity, and the more hopeful eagerness with which it lays hold upon every facility for mental and moral improvement, certainly indicate that from bondage itself the best missionaries for Africa are yet to spring.

In a proper view we are by no means to overlook the facility with which the freedmen are trained to arms. Military power may be an indispensable pre-requisite to the diffusion of civilization and Christianity in Africa. The present colonies in Africa find their need of military defence against the native tribes in Africa. As these colonies extend the power inland, military power will become still more necessary to the protection of the institutions of civilized society. It was thoughtful as well as wise in President Lincoln, to furnish Liberia with a gun-boat, and very properly he intimated that a single gun-boat in the possession of the Liberians might prove very efficient in checking the slave-trade in their vicinity as it doubtless will.

Both in reference to the immediate Providential aim of the war and the ulterior results, especially as bearing upon the evangelization of Africa, the Presidential election presents one of those points in history, upon which, to human vision, at least, great events so turn as to perceptibly shape and direct human affairs for centuries. Had the opposition succeeded, to all ap-

pearance, the overthrow of slavery would have been indefinitely postponed; the confederacy would have been acknowledged as one of the nations of the earth; poverty of both governments would have been, for a long time their common characteristic; and exhaustion by standing armies and future wars would have at length brought foreign rulers to take possession of the entire land. The effect upon free governments throughout the world would have been of the most depressing nature. To all human appearance the human race has escaped these and other similar calamities, by the lofty patriotism which re-elected Abraham Lincoln. Even by this time, confusion would otherwise have covered the loyal states, as it now covers the rebel states.

Our own country, on the other hand, despite distress and delays, is comparatively soon to be entirely cleansed of the great sin of slavery, and delivered from the weakening and distracting political heresy of secession, falsely named state rights; instead of confederacies and mere leagues we are to have an actual national government, the mightiest on earth, the freest and best ever known. An unexampled career is to open before us in subjecting the forces of nature to minister to the physical comfort of man, in developing the intellectual and moral forces of the whole people of a populous nation, in sending the blessings of a Christian civilization to heathen lands, and in stimulating the people of civilized nations to gain their rights and normal estate of self-governments, and the material and mental blessings thereof. The turning point upon which was decided for us this most glorious destiny, or that most ignominious and wretched one, we say again, was, to all human appearances, the Presidential election.

In view of the auspicious future of our nation, the church may well inquire for her immediate, great and pressing duties, for such an unwonted opportunity must bring unwonted duties, or at least duties on a magnificent scale. To two or three phases of the mission of the church of this country, as related to the subject which we have so inadequately presented, we will direct attention for a few moments in the conclusion of this article.

1. The first great object of the Christian church for a series of years, probably, should be the physical, intellectual, religious and political care of the freedmen.

Their wants for the means of physical comfort in many cases are extreme and unlimited as to number. Food, clothing, shelter, in the most primary sense, must be provided to millions of ignorant people, whose condition is suddenly changed by violence. For most of them it is not like the peaceful emancipation of the slaves in the West Indies, Maryland and Missouri, in which cases they for the most part remained at their old homes and made terms with their old masters so as immediately to provide for themselves: but thousands go out of bondage, not having the time, as the Israelites did, even to observe a passover, and, much less, opportunity to demand of their old oppressors their gold and silver ornaments to help them on their journey. Like the fifteen thousand who have just reached Savannah with Sherman, without an hour's preparation for their journey, so millions may yet reach their freedom. If we shall ever have need to overtax ourselves in care for the poor, that time has come.

It is a favorable circumstance that everybody can do something to relieve this call, for there is scarcely an article of apparel which is cast off at home but may be very serviceable to this utterly destitute people. Everybody properly appealed to, seems ready to respond to this call for the present. The time will come, however, when the novelty of this duty will pass away. Therefore, we say, the church must regard this mission as hers, and when the interest by which the first calls are met, begins to flag, by her appeals and her example she must renew it. Even at the present moment the proper activity would greatly increase the much needed contributions in money and goods. Besides, these calls for the means of relief to physical sufferings, may be rendered one of the best educational forces for awakening that more lasting beneficence that goes forth with blessings for the intellects and the souls of men.

2. The eagerness of this people to acquire knowledge, according to all testimony, is striking and universal. It is of the

utmost importance that this call should be promptly met by all who can and will lend their help; but, above all, let the church accept and improve the opportunity of sending forth her most-gifted sons and daughters to instruct these freedmen intellectually, and especially with a view of preparing many of them to be teachers of their own race. Truly gifted and pious teachers incidentally do much to give their pupils proper Christian ideas, and, besides, the Sabbath school and prayer meeting afford excellent opportunities for direct efforts of this kind. As in the foregoing paragraph, we spoke of the exercise of charity for physical wants as an important educational influence upon the benefactor, so we might here note that the reflex influence upon the church will be to give her the most efficient lay talents she ever possessed.

But, of course, the religious care of the freedmen is the peculiar mission of the church, and to this care the other labors should be both introductory and auxiliary. If it is a duty to send the gospel to India and other heathen lands, it is certainly our duty to give the gospel to those at home who have been treated worse than heathen, but who in spirit and aspiration are more anxious to receive the gospel than any heathen people on the face of the globe. This people first demands gospel labor at our hands also, because the great majority of the church has been guilty of connivance with those who have been the direct agents of shutting them out of the proper participation in the religious privileges in our land. The church cannot bring forth the full fruits meet for repentance without bestowing upon this people its utmost solicitude, imparting to them as rapidly as possible every gospel privilege, by Sabbath schools, churches, religious books, and the preached word.

We prefer to put this solely upon the ground of Christian duty, but if one were disposed, he could readily show that wise policy and ordinary self-interest require the utmost exertions on our part to afford these freedmen every possible religious privilege. It cannot be safe for our interests as a community to permit, by our neglect, a great mass of people to remain among us ignorant and degraded.

We trust no friend will take alarm because we say it is a part of the mission of the church to care for the political welfare of the freedmen. We do not, of course, mean that the church should act as a political organization on any political question; but we do mean that the church should be faithful to declare in its own legitimate way the manhood of those who have been treated as chattels. Ungodly prejudices exist against them as colored men. We are in duty bound to testify against prejudices which deprive them of their rights and equality before human law. When they are emancipated the struggle is not over. It is yet a long march to millennium. Life, liberty, and property are not always the safe possession of those who are nominally free. The colored man in many Northern cities is not permitted to follow certain callings which are lawful for whites. In many states it may require a long struggle to secure to the colored citizens, (thanks that we can write citizens,) the right of franchise on the same conditions upon which white citizens exercise it. Till then the church has a duty to bear its testimony against the anti-Christian iniquity of caste at home.

3. Auxiliary to the object of elevating the African race in this country, new efforts should be made to plant missions in Africa and to sustain those already planted by the help of well educated colored missionaries.

It is well known that a fearful mortality among white missionaries in Africa, especially on the coast, has been the chief discouragement to African missions. The experience derived from planting the colonies of Liberia and Sierra Leone, is very decisive in establishing the fact that colored people who have gone to Africa as colonists from other countries, endure the coast fevers with much less mortality than whites. Teachers among the freedmen should, therefore, be trained not only with reference to the wants of their race in this country, but a good supply of them should be thoroughly educated for mission labor in Africa.

There is a peculiar call to the Freewill Baptist denomination to plant missions in Africa. The day is not distant when we shall be able to have well educated colored missionaries for

that work. It is only consistent with our past history in reference to the colored people, that we should prove ourselves among their active benefactors at home and in Africa. The Providence that raised up the American Missionary Association under whose auspices we now send our missionaries to the freedmen, has opened the way for us to send our missionaries to Africa under the same favorable patronage. Under the auspices of such a Society, with the advantages acquired by their experience in planting missions in Africa, we may reasonably expect to be successful almost from the first. The way, at least, is open, and the call manifest, and no doubt the denomination cannot long content itself without responding to the call.

When missionaries reached the Sandwich Islands, they found the heathen had already cast away their idols, and that all the islands had been brought under a single government. There are some indications that in Africa peculiar preparations have already been made to receive the Christianizing influences which will soon go forth in great abundance from this country. In one portion of that country many tribes have been brought under a single government, and one tribe has gone forward in civilization sufficiently to invent an alphabet. Instead of a population of a hundred thousand or so, speaking one language, as in the Sandwich Islands, in Africa millions speak essentially the same language. The languages of Africa are said to be in many respects very beautiful; and, numerous as the dialects may be, they are said to be reducible to three leading languages. The African race is rapidly augmenting in numbers, despite the oppressions it has suffered from other races, and not like the Indians and Sandwich Islanders, rapidly diminishing. Recent explorations show that Africa has the natural resources adapted to sustain vast civilized nations. Indeed, considered in almost any point of view, that country, it may well be believed, is yet to be the home of a vast and peculiar civilization, and that whatever missionary labor is there bestowed, will probably bless more human beings speedily than in any other field now open to the missionaries of the cross outside of the home field.

4. But not only is a large field for the aggressions of the church to be opened by the progress and probable results of

this war among Africans, and people of African descent, but among the people of our own race. In all the vast region of our country which was cursed up to the breaking out of this war with slavery, there is a population, called "Poor Whites," that seems to need missionary labor quite as much as the hitherto slave population, though not so ready to welcome it. The war, no doubt, has spread sad desolations throughout the South, greatly increasing the spiritual destitution, to say nothing of the destitution of physical comforts. This population, hitherto idle, ignorant and neglected, the moment slavery is thoroughly rooted out of the soil, will enter upon a career of physical, intellectual and moral improvement. Industry will spring up as soon as it is not disreputable. This portion of the white Southern population is that by which the Union is to be made stronger than ever as soon as free labor shall begin its career in the South. The duty of the church in such a field is manifest. Churches and Sabbath schools must be established the moment the missionary is welcomed or even tolerated.

In this field our own denomination, too, has its own peculiar mission. We know that in Virginia, North Carolina, and some other Southern states, there are Free Communion Baptist churches with whom we have not been able hitherto to hold fellowship, nor ecclesiastical relations, on account of slavery. As soon as that evil is out of the way, we have no doubt they will welcome our preachers. So far as we can learn there is a great destitution of preachers among them. At the earliest practicable moment this whole field should be surveyed by our own ministers, and all the help we can possibly furnish be promptly afforded. We have hitherto spoken at length of the field which will doubtless soon invite the labors of our ministers in the very churches where Elias Hutchins labored with such success more than thirty years ago. No doubt our denomination is yet to find in the South an open door, and there greatly extend her cords and strengthen her stakes.

How many calls come in these times for Zion to awake and put on her strength! How many calls for laborers to enter whitening fields! How much need for prayer for more laborers to be

raised up! How can the youth idle away a day of such opportunities and not enter the great Master's vineyard! May God grant great revivals and thrust thousands of new laborers into these numerous fields, where the harvest waits the reapers' sickle!

ART. IV.—THE GROUND OF REWARD IN HEAVEN.

Jesus said to his disciples, "Rejoice and be exceeding glad, for great is your reward in heaven." It is important to know that the righteous will be rewarded, and also to understand on what grounds their reward will be bestowed. Will it be of grace or of works? Is there any recognition of merit or worthiness in the recipients? Or is it simply a gift of grace? The latter seems to be the common sentiment of evangelical Christians. We hear it expressed in sermons, in prayers and in conversation. Cruden gives the following as the definition of reward: It is "That free and unmerited recompense which shall be given to the godly by the goodness, bounty and mercy of God, after all their labors in his service. This is a reward wholly of grace in respect of us, or our deserving, but of justice on account of the purchase of it by the sacred treasure of Christ's blood and the unchangeable tenor of the gospel, wherein God promises heaven to all obedient and true believers." Such, we suppose, to be the more common view of evangelical Christians, who believe in "salvation by grace," and probably of many ministers. In perfect accordance with this view, we frequently hear it said that the righteous are rewarded *not for*, but *according to*, their works. In a recent sermon at the funeral of a godly, laborious and successful minister, the preacher, speaking of his reward, said it would not be on the ground of any merit, but of free grace. We honor this carefulness to magnify the grace of God, but we cannot accept this view as Scriptural, or in accordance with common sense. We believe there is an error in it, and though generally an error of the head rather

than of the heart, not altogether harmless. But at the same time it lies very close by precious truth, and in the minds of many is so interwoven with it, that it may be difficult to exclude the error without seeming, to some, to reject the truth—"to gather up the tares" without "rooting up the wheat also."

To prevent misapprehension, let us say that the reward in heaven, considered not by itself as bestowed on the righteous "according to his works," but as a part of that salvation or redemption which is wrought out for the sinner by the atonement, and wrought in him by the Holy Spirit, is of grace.

It was no merit or deserving of man that moved God to set forth his Son as a propitiation, or that led Christ to give his life a ransom for sinners. It was no worthiness of man that prompted the gift, or the work, of the Holy Spirit in renewing and sanctifying them. The joy of the righteous in heaven, when considered as a part of this redemption of sinners, is of grace. It is not *for* their works, nor according to them; nor is it, so far as we recollect, ever spoken of as a reward in this connection.

But we do not refer to salvation in this comprehensive sense, but to the *reward of the righteous* considered by itself, as it is usually spoken of in the Scriptures; and we wholly dissent from the doctrine that it is of grace in the absolute sense intended; that is, in the sense that the gift of a Saviour, or pardon, or justification is of grace.

I. It is unscriptural. The impression that the Scriptures teach such a doctrine comes from confounding things that differ. The limits of this article will not permit an extended discussion of the doctrines of salvation by grace. We will only notice their prominent features.

1. The atoning or propitiatory work of Christ is wholly of grace, and forbids the idea of any ground of merit or good desert on the part of sinners. It has respect to the sinner's relations to the holy law of God, and its specific object is to release him from condemnation for past sins.* Pardon and justification are always, and necessarily, retrospective. Men are never pardoned for sins before they are committed.

* Rem. 3: 25.

II. The work of the Holy Spirit has respect to man's *character* rather than his *legal* relations. It renews and sanctifies—“creates him in Christ Jesus unto good works.”

When all this is accomplished in the sinner's behalf, he is regarded and spoken of as already saved, and as saved by grace. “Being justified freely by his grace through the redemption that is in Christ Jesus.” Grace implies unmerited favor to the undeserving or ill-deserving. This salvation is neither for nor according to, his works. “Not by works of righteousness which we have done, but according to his mercy he saved us, the washing of regeneration and renewing of the Holy Ghost.” Tit. 3: 5. “Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace,” &c. 2 Tim. 1: 9. In all this work, wrought for the sinner by Christ, or in him by the Spirit, there is recognition of worthiness* or desert of good. Works are neither the ground nor measure for what is done. All idea of merit is expressly excluded.† Nor are these benefits ever spoken of as rewards.

But when we come to the consideration of the righteous in heaven, the representations of the Bible are entirely different. They are not only called rewards, which of itself excludes the idea of grace in the ordinary acceptation of the word, but are bestowed with express reference to their “works of righteousness which they have done.” “Whosoever shall give a cup of cold water . . . shall in no wise lose his reward.” See also Matt. 25: 34–36. Is it not the merest quibbling to say that the reward is according to works, but not *for* them? The very idea of reward implies worthiness, as the idea of grace excludes it.

But beyond this, it is expressly asserted that they are worthy. “They shall walk with me in white, for they are worthy.” Rev. 3: 4. “Which is a manifest token of the righteous judgment of God that ye may be accounted worthy of the kingdom of God, for which ye also suffer.” 2 Thess. 1: 5—see also Luke 20: 35, and 21: 36.

* Worthiness, desert, merit.—*Webster*. The word merit is not used in translation in any of its forms. Worthy is the term used in the Scriptures.

† Eze. 36: 25–29. Rom. 3: 23–27. Eph. 2: 4–10.

We trust we have sufficiently demonstrated that the Bible does not represent that the reward of the righteous is a "free, unmerited recompense, given by the bounty and mercy of God, a reward wholly of grace in respect to them or their deservings," but quite the contrary. But there are objections to this theory of reward beyond the simple fact that it is unscriptural. Incorporated among the doctrines of grace, it is a disturbing element, and must inevitably jostle some truth out of place.

1. One objection is that it seems to involve the doctrine of imputation or transferring of sin and of righteousness. If we hold that the reward of the righteous is irrespective of any deserving or merit on their part, and solely on the ground of Christ's merits, then, to be consistent, we ought to hold, as many do, that all shall have an equal reward in heaven. In the matter of justification "for sins that are past," all are treated alike. The sinner who believes in Christ is justified freely and fully for his sake, no matter how great his sins have been, each and all "being justified freely by his grace through the redemption which is in Christ Jesus." His own works and merits are not considered either as the ground or measure of his justification. Now if the righteous are to be rewarded in the future on the same ground that the sinner is justified for the past—solely by free grace on account of Christ's righteousness—why should not all have an equal reward, and that an infinite one, if Christ's merits are infinite and are imputed to them? Why should the difference in character or works among Christians make any difference in their reward, seeing there is no merit in any?

2. Another objection to this theory of reward is that it holds out encouragement, if not to antinomianism, yet to lazy, selfish professors. One case may stand for a class, which I fear are too numerous. A man, who shall be nameless, but said to be worth two hundred thousand dollars, was a great stickler for salvation by grace. He spoke much of being "a poor sinful creature," "had no merit of his own, but hoped for heaven through the merits of the Saviour." All very well, if rightly understood. But this man belonged to a church not generally blessed with abundance of this world's goods, and which found

it difficult to sustain a pastor and the institutions of the gospel. All that this man could be induced to contribute for the purpose was some ten or fifteen dollars, and the church has been destitute of a pastor for years.

This man magnified the grace of God in his way, but evidently made the mistake of supposing that grace was to be manifested in the rewards of heaven, rather than in inspiring works worthy of reward. Possibly he was afraid to exercise the grace of giving, (2 Cor. 8: 7) not because he loved money, but lest it should diminish the grace in reward.

3. Another objection to this view is, that it cannot be reconciled to that sense of justice which God has implanted in the heart of man. It is indeed true that the sinful heart of man is unreconciled to God and his ways as they are really revealed. But all the more, on this account, should we avoid those theories of grace which give real ground of complaint, so that they shall be without excuse, and have nothing on which conscience can rest while rejecting the true doctrines of grace. Now if the preacher, in discoursing of the reward in heaven, and assuming that salvation is of grace, and not of works, and therefore affirms that these specific rewards are of grace and not of works in any sense, he not only contradicts the word, but will fail to meet the sinner's sense of what is just and right. He will feel that the gospel is an arbitrary system, not in accordance with the demands of moral fitness. No man, saint or sinner, can be made to feel that it is just and right that God should count the laborious, self-denying Paul or John, "after all their labors in his service," as no more meritorious or deserving of the reward of the righteous, than Judas, or than the selfish, worldly Christian, who is saved (we hope) but only "so as by fire." Or in other words, that God sees no more of worthiness or desert of good in the best man than in the worst, and none in either. The preacher may fortify his doctrine by quoting, "A man is justified by faith without the deeds of the law," and "not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost," texts which relate to salvation in this world when the sinner is renewed and justified and created

unto good works. He may assume that this covers the whole ground, and is equally as applicable to the reward in heaven as it is to pardon, justification or regeneration, and his hearers may not detect the fallacy, or be able to separate the truth from the error which he has mixed with it. But if not, they will not be convinced that a good man is no more deserving of God's favor than a bad man. He does not commend himself to their conscience.

If they have a traditional respect for the Bible, they will be likely to do very much the same as he has done, only working in the opposite direction. They will read that "God will reward every man according to his works," and will carry back that principle to cover the whole ground of salvation, justification and regeneration, as well as the final rewards, just as the preacher applies the principle on which the *sinner* is justified to the reward of the *righteous*. It may be said that the impenitent sinner misjudges as to what is right and just in reference to God's dealings with men; that his judgment does not accord with the divine judgment. But the difference in judgment between him and his Maker is not as to whether a good man is more meritorious and deserving of favor and reward than a bad man, or good works than evil works, but as to his own and others character and works, whether they *are* good or not; a difference of judgment which will be removed by true conviction of sin. This will convince him that *he* has no good works to be rewarded, but not that really good works are not more meritorious than evil works.

4. Another objection to this theory is that it involves the assumption, as lurking in the mind, that the good works of the Christian are not really his own. That being wrought in him by the Holy Spirit, and declared to be the "fruits of the Spirit," they are only reckoned as the works of the Christian by courtesy, or counted his by some sort of legal fiction, and that God consents, for Christ's sake, to reward him as though they were really his own works. It is not to be supposed one would definitely express such a sentiment, but it would seem that something like it must be lurking in the mind. It would seem that

one who takes this view can hardly regard the holy character and works of the Christian as being actually his own, as real and fully as an angel's, or as if he had wrought them under law, instead of under grace.

5. Another objection is that it represents God as doing, the character of a Judge, that which he does only as a Sovereign. We allow an earthly judge, as a man, doing what he will with his own, to show favors to the ill-deserving. He may visit the prison and bestow such gifts upon the prisoners as he may choose, without regard to character. But when, as judge, he takes his place upon the bench, we expect him to dispense justice, and deal with men according to their character and works. God as a Sovereign dispenses his grace as he will. He is "kind to the evil and unthankful," and "sendeth rain on the just and on the unjust." But if the reward in heaven is of grace, then he bestows the crowning grace as a Judge on the Judgment Seat, while professing to "render to every man according to his works."

It remains to dispose of some

OBJECTIONS

which may be supposed to lie against the view presented in this paper.

1. Does not Paul call it the reward of grace? No. He says it is "*not* reckoned of grace, but of debt." He is not, however, discussing the reward in heaven at all, but the ground on which Abraham was justified, showing that it was not of works, but of grace, and says, "Now to him that worketh is the reward not reckoned of grace, but of debt." That is, if he *had* been justified on the ground of works, it would have been a reward due, not grace. He calls it reward to correspond with the idea of debt. No one can suppose he meant to represent justification as a reward at all. It was a *benefit*, and if it had been conferred on the ground of his works, would have been a reward for works and not a gift of grace. But if any choose to consider it as applying, by way of accommodation, to the heavenly reward, they must admit that, if it prove anything, it is that it is not of grace, but of debt. For this reward is bestowed on those who work, and at least according

to their works, "but to him that worketh is the reward not reckoned of grace, but of debt."

2. It may be said that the admission of worthiness in the righteous, as the ground of reward, tends to foster a self-righteous spirit; that it implies that they have a claim on God; and we shall be referred to the declaration of Christ, "When ye have done all those things which are commanded you, say we are unprofitable servants, we have done that which was our duty to do."

Considered in the light of an objection, it is a sufficient reply to say that worthiness is the ground assigned in the Scriptures. "They shall walk with me in white, for they are worthy." Nothing good will be gained by going beyond the word in a "voluntary humility." Angels who have never sinned have done no more than their duty, and have no "claim" on that ground.

If the righteous are actually righteous, and their works works of actual obedience, they stand on the same ground with regard to "claims" with any other obedient subjects of law.

The case stands thus, and we repeat the sentiment lest it should be overlooked. The work of Christ in securing the sinner's pardon and justification, and the work of the Spirit in renewing and sanctifying him, effect his salvation by restoring him in his character, and in his relations to law, just where he would have been if he had not sinned, i. e., he is righteous both in law and in fact. So far all is of grace, not according to works—so far nothing has been done by way of reward; it is not so much as named. Says Paul, the saint, "By the grace of God I am what I am."

Now justification is something beyond mere pardon. It implies that God, for Christ's sake, consents to treat him in the future as though he had not sinned; as though, on trial, he had been declared "not guilty." If justification be free and full; if "all that believe are justified from all things," their past sins shall not come up to the judgment, calling anew for grace, and the righteous, as such, will be rewarded according to his works on the same ground with any other obedient subjects of law.

3. It may be said that the idea of worthiness contradicts the consciousness of Christians—that they uniformly disclaim it. This, considered as an objection to the views advanced in the article, might be dismissed as irrelevant, because the question is not what the righteous think of themselves or their work but the ground on which the Scriptures declare that God will reward them. We do not suppose the righteous will ever feel that they have any claim on the whole. If there were no other reason, that self-abnegation or self-forgetfulness, which is, in one sense, the prime element of real worthiness in their good works, is a sufficient assurance that they will claim nothing. But the lowly esteem which the truly righteous entertain of their own character and works, is not God's rule of judgment any more than the lofty thoughts of the proud.

In the judgment scene predicted in Matt. 25th, in which the righteous say, "When saw we thee an hungered and fed thee &c., there is a delightful unconsciousness, not only of any meritorious claim of reward, but of having done the works ascribed to them. But this does not prove that the Judge will regard them as totally unworthy, and that he will consider the reward to which he calls them to be wholly of grace, and as entirely undeserved as if they had not done those self-forgetful works of love, which he affirms as the reason for it.

Paul speaks of himself as "less than the least of all saints," as "the least of the apostles, and not worthy to be called an apostle, because I persecuted the church of God." No doubt he spoke the convictions of his heart. It was not the cant of humility; said because he thought he ought to feel thus. But are we to suppose that God looked upon him as "the least of the apostles?" or "less than the least of all saints?" Will God keep in remembrance his sin, and on account of it regard him as the least deserving saint in heaven?

Instead of assuming that the Christian's lowly esteem of his own worth and works will be the measure of God's estimate of them, it would be much nearer the truth to suppose that the more they are all the more precious in his sight, and all the more worthy of reward because of the Christian's lowly thoughts.

In conclusion, let us say we have no wish to foster a self-righteous spirit, nor on the other hand a false humility. But we do wish that those who preach "the gospel of the grace of God," should preach it as it is revealed.

ART. V.—WEBSTER'S NEW DICTIONARY. *

We have at length, in this massive volume, the combined and unified results of the studies, researches, reflection and criticism, which so many eminent scholars have been bringing forward as an offering to English Lexicography. Whatever time, painstaking, enterprise, determination and scholarship can accomplish in this department of effort, has been sought and secured, that it might give value and completeness to what is still called "Webster's Dictionary." It is, of course, a very different thing from the work to which that great lexicographer gave so large a part of his life, and which he left behind him as the chief monument of his learning, skill, courage and industry. And yet the general principles upon which he wrought, and the chief methods which he employed, have so far guided the men who have revised and carried forward his work to the present result, that it is only a proper recognition of his invaluable services to put his name upon the front of the finished temple which owes its existence to him. Though it is better by far than anything which could be reared by any single builder, it is evidence of no ordinary ability in the projector, when so many eminent literary architects feel themselves honored by sharing the toil which embodies the great idea of the master. But, without stopping to speak of the relative value of Dr.

* AN AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE. By Noah Webster, LL. D. Thoroughly revised, and greatly enlarged and improved, by Chauncey A. Goodrich, D. D., LL. D., late Professor of Rhetoric and Oratory, and also Professor of the Pastoral Charge, in Yale College, and Noah Porter, D. D., Clark Professor of Moral Philosophy and Metaphysics in Yale College. Springfield, Mass: G. & C. Merriam. 1864. Quarto. pp. LXXII, —1768.

Webster's work, as compared with that of his successors, or attempting to award the proper degree of credit to the numerous collaborators who have aided in giving us this new and enlarged edition of the Dictionary, we may speak freely of the volume itself, as it now comes to us with its varied elements wrought into a real unity.

As compared with the edition of 1859,—which was itself a great advance upon its predecessors,—the following may be mentioned as among the important features which set forth the improvements.

1. The vocabulary has been enlarged, so that we now have an aggregate of more than 114,000 words. And yet there does not seem to have been any effort to swell the list by a search for terms without literary value or respectable authority, merely for the sake of imposing numbers.

2. We have a new and enlarged vowel-scale, so that the nicer shades of sound may be recognized and represented in pronunciation, and students of the language may be taught to vocalize with care, accuracy and fulness. This new vowel-scale seems to us philosophical, adequate and well represented. It avoids the two extremes of looseness and fastidiousness, into one or the other of which orthoëpists have very generally fallen.

3. The number of pictorial illustrations has been doubled, so that we have now an aggregate of more than three thousand. In the main, these engravings are executed with taste and skill, and serve, in many cases, to throw great and needed light upon the definitions. They represent nearly every department of knowledge; they are scattered through the volume so as to place the illustration side by side with the verbal definition, and they are also inserted a second time, in accordance with a classified arrangement, in the appendix.

4. Instead of the lengthy, and somewhat cumbrous Introduction of Dr. Webster, we have a most admirable essay on the "History of the English Language," by Prof. Hadley, of Yale College, in which liberal learning, accurate scholarship, clear and forcible expression, and a remarkable ability to condense a mass of matter into a small space, have combined to give us

one of the best productions of its class which has yet appeared. It is at once lucid and learned, scientific and yet simple, philosophical and still rendered measurably popular by pertinent illustrations, covering but fifteen pages, and yet containing all that the great majority of readers would be able or interested to appropriate after wading through several bulky volumes.

5. In the appendix we have an explanatory and pronouncing vocabulary of the names of noted fictitious persons, places, etc., covering more than fifty pages, and affording ready and abundant information to the great mass of readers, enabling them to understand the multiplied epithets, allusions, etc., so often met with in all the higher literature of the day. The various pronouncing vocabularies of Greek and Latin, Geographical, Biographical, and Scripture names, &c., have been thoroughly revised and enlarged, and the table of quotations of words and phrases from foreign tongues is unusually full.

The synopsis of words, differently pronounced by different orthoëpists, is curious and apparently complete, and the list of words spelled in two or more ways stands by itself:—thus enabling one to see what degree of authority attaches to each method, and bringing the main issues of the “war of the Dictionaries” into a clear light, and on to a narrow battle-field.

The synonyms, which were previously contained in a table by themselves, are now found under the appropriate heads in the body of the work. The illustrative passages, culled from the whole circle of literature, and arranged in their proper places under the various definitions, are very numerous and valuable.

6. But the most important work which has been done in this new edition, pertains to the very substance of the Dictionary. The edition of 1859 differed from its predecessors in having several important, but mostly independent, addenda. The body of the work was unchanged. Here we have a work printed from plates wholly new. The page is larger than before, the various kinds of type give beauty and help. The etymologies have been thoroughly revised by one of the most eminent European scholars, aided by the highest results of modern philology,

and the gains have been immense in this department,—a department affording perhaps the amplest room for improvement.

And, generally superior as Dr. Webster was conceded to be in definitions, the advance made, especially in the department of Natural Science, during the last twenty-five years, had left not a few of his definitions inadequate, and called for the results of later learning. And his definitions were sometimes wordy and loose, one was sometimes fully contained in another, philosophical order was sometimes wanting, and the distinction between the definition and the application of a word was not always recognized and developed. A comparison of a considerable number of the definitions in this volume with those given us in former editions, has shown us how careful, critical and thorough has been the work of revising this, the most important part of the volume. We have no hesitation in saying that the improvements are many and important. Perspicuity, compactness, neatness, precision and exhaustiveness, may now be affirmed of the definitions, to a degree which we believe has never before been attained in English lexicography.

We do not endorse all Dr. Webster's principles of orthography or pronunciation. That he was sometimes encumbered by his imperfectly digested learning, and misled by his errant fancies, is now obvious enough; and we are not yet ready to accept all the verdicts, in detail, pronounced by the learned and able jury that gives us its findings in this volume; but, taking it all in all, it is the most splendid and satisfactory product of English lexicography, in a single book, which has yet been given to the world. And there is little probability that it will be soon superseded or surpassed. Whether it be considered in the breadth of its plan, in the length of time during which it has been growing up to its present position and proportions, in the amount of effort expended upon its preparation, in the number of eminent scholars who have contributed their best years and efforts to render it as complete as possible, in the unstinted outlays of money, and in the liberal employment of business enterprise and mechanical skill, we believe it to be a book without a precedent and phenomenon without a parallel. To publish such a work, at such a period in our history, and at

such an immense expense, is characteristic of the American enterprise which the Messrs. Merriam so well illustrate, and expressive of a faith which we trust may speedily find its justification and reward.

ART. VI.—CONTEMPORARY LITERATURE.

HISTORY OF THE PEACE: being a History of England from 1816 to 1854. With an Introduction—1800 to 1816. By Harriet Martineau. Vols. I. and II. Boston: Walker, Wise & Co. 1864. 12mo. pp. 455, 500.

Messrs. Walker, Wise & Co., though constituting a comparatively young publishing firm, have signalized their first few years of effort by the issue of much that will be recognized as possessing sterling value, and carrying with it the elements of a permanent power. Their books make a real contribution to our American literature at a time when it is developing a positive character and winning a trans-Atlantic reputation. Enterprise, good taste, catholicity of spirit, and a ready power of adaptation to the real wants of the reading public, have enabled them to keep steadily on their way in spite of the disturbances brought by the war; while their more recent publications indicate an enlargement of their plans and the acceptance of increasing responsibilities.

Among their latest and best books these volumes of Miss Martineau's History occupy a prominent place. The intrinsic value of the work would have seemed to warrant an American reprint long before now; but it will possess a peculiar interest at the present time in this country, on account of the similarity of many of the questions, whose rise and settlement in the father-land are here described,—to those which are now beginning to claim such serious attention at home. And the new and valuable Preface which the author has furnished for the American edition, the corrections inserted in the text, and the additional book which she has prepared, extending her survey over eight years more than was covered by the latest English edition, will perhaps make us large gainers by the delay.

Of the substantial merits of the work there can be but one opinion. With ample materials at command,—having the encouragement and coöperation of eminent scholars and authors,—a clear, positive, vigorous thinker,—deeply interested in the public questions and the public men that claim her attention,—in the full maturity of her powers,—a writer of much experience with the pen, and always employing a direct, forcible and perspicuous style,—progressive in her sympathies,—decided in her convictions,—courageous in her statements,—thoroughly honest when employing severe speech, and always meaning to be fair when dealing out her strongest censures,—recognizing genius

even in its aberrations, and confessing to ability and honor even when she strikes against her theories of life,—quick to discern character and skillful in portraying it,—fairly discriminating between lines of policy and the men who may propose or follow them,—Miss Martineau has given us a carefully prepared and instructive piece of history, which eminently deserves study. The American edition is one of peculiar value, and the publishers are issuing it in a tasteful and substantial style. The two remaining volumes are expected to follow at no distant day.

A brief extract or two will exhibit the style of the work, and the selections bring out ideas of great significance, having an obvious application. Thus she speaks of the effort which resulted in the abolition of slavery in the British West Indies :

" Those who had achieved the abolition of the slave-trade had declared,—and, no doubt, in all sincerity at the time,—that their aim was confined to this object ; but when men have entered upon a work of principle, be it what it may, they had better decline saying how far they will go. They can no more say beforehand where they will stop in the application of a principle than in the development of a science. New light is not calculable ; and the future must be left to reveal itself. Thus did the truth now appear to the abolitionists. Their work was only begun ; and they must not rest till they saw the end. . . . They did not yet see fully, that while there is slavery in the world, there will be a slave-trade, and that, therefore, the opposition should be made, in all parts of the world, not to the trade, but to the institution, through the effectual denunciation of its principle. They did not then know that slaves can never be prepared by education for freedom ; that, freedom itself is the only possible education for a free man. . . . Those to whom they have bequeathed their good work see now—and *they* saw it before they died—that a man either can or cannot righteously be the property of man. If he can, then slavery is justified, and there is nothing for abolitionists to do. If not, there can be no tampering with the wrong ; no retention of stolen goods ; no satisfaction in the promise of restitution at a distant date. . . . All this appears plain enough to us now ; but there is nothing in our modern history more interesting than the evolution of the proof. It seems like going back to the early tentative stage of an established moral question to read the debates of this session of 1823 on West Indian affairs."

Here are a few significant and suggestive words of criticism upon Byron that are worthy of repetition. She is speaking of the nearly simultaneous death of the three poets,—Byron, Shelly and Keats.

" At the time, the mourning for Byron was infinitely the widest and the loudest ; but it is not so now, and it can never be so again. His extraordinary popularity during his life, and for some time afterwards, and even now among survivors of his own generation, was justified by the fact of its existence. Such a popularity never arises, much less endures, without some reason ; but the reason was of a temporary nature, and the fame must be temporary accordingly. Byron's power, which was great, employed itself in uttering, from his own consciousness, the discontents of his time. He was unaware of this and always believed himself an isolated being, doomed to live and die without sympathy ; whereas he was the mouthpiece of the needs and troubles of men in a transition state of society. When men found their troubles told, and the discontents avowed, in verse of a high order, by a man of high rank, youthfu

proud and egotistical, they rushed into a frantic sympathy with him, and received from him as true, noble, and beautiful, much that will not stand a comparison with nature, morality, and the everlasting principles of taste. . . . Thousands were fascinated, and from the cause assigned. Unless it were Scott's, Byron's was the greatest literary fame of our times. It was kept up by the interest universally taken, and pointedly invited by the poet himself, in his private misfortunes. His life was cursed by misfortune from his birth; and his earlier griefs so injured him as to make himself the creator of his later ones. His life was not pure, nor his heart affectionate, nor his temper disciplined. There was good enough in him by starts, and by virtue of his genius, to suggest what he might have been if reared under good influences."

But the volumes need to be read continuously and as a whole in order to a clear apprehension of their real qualities, and the reception of their main lessons. Thus dealt with, their merits are sure to be recognized, and the reader's interest is not likely to flag.

PHILOSOPHY AS ABSOLUTE SCIENCE, founded on the Universal Laws of Being, and including Ontology, Theology and Psychology, made one, as Spirit, Soul, and Body. By E. L. & A. L. Frothingham. Vol. I. Boston: Walker, Wise & Co. 1864. Octavo. pp. 453.

Considered in its mechanical features, this is a volume of rare excellence. Paper, type, binding, and the whole general appearance of the book, offer marked attractions. Moreover, the title-page is very suggestive, prompting earnest inquiry, and giving promise of what has, by general acknowledgment, never yet been realized. And the tone of the Introduction is thoroughly self-confident, both in what it denies of all previous writers and treatises upon the subject, and in what it assumes and asserts respecting the inquiry which here awaits us. The authors seem fully persuaded that they have here solved the whole problem of existence by a logical and scientific process, furnished the key which unlocks all the mysteries of life, and presented some simple and reliable tests by means of which truth and error may be readily separated, and human inquiry be so regulated in its action that it shall neither get bewildered nor baffled. Their shout of "*Eureka*" comes out apparently with no weakness nor trembling in the tone.

But on coming to the expositions and discussions which unfold the philosophy of the authors, we are at first a little puzzled with what is met, then dissatisfied, and at length compelled to decide that the book,—judged in relation to its avowed purpose,—is nothing less than a signal failure. It makes a great show of learning, but many crude and superficial ideas are buried beneath its sonorous and polysyllabic verbiage. The style is hard, dry, loose, ambitious, but without beauty or vigor, suggesting an umbrageous tropical swamp, or a monotonous stretch of chaparral. Simplicity, directness, and precision,—the qualities which are fundamental in such inquiries,—are wholly wanting; while, instead, we have the perpetual iteration of the barbarisms and ambiguities of the lower transcendental school. And the faults of style are even less glaring than the irregularity of the thought, and the shallowness of the logic. With all deference, we feel impelled to say that, whether it is or is not possible to develop the universe,—including God,—by a philosophic pro-

cess of thought which takes its rise in the logical understanding, it is plain that the Messrs. Frothingham are not at all likely to accomplish it. This book will bewilder when it promises to illuminate; and it will be saved from condemnation very largely, so far as it is saved at all, by so mystifying the reader that he will hesitate to judge where he is utterly unable to comprehend what he is reading.

In saying this we shall doubtless be regarded as justifying and illustrating a statement contained in the Introduction, where the authors tell us that "it is not, of course, possible that a system of absolute Truth should be generally accepted, because the number of those who have been endowed with the requisite perceptive power is limited, and because it is contrary to the natural conceptions of the mind, to the facts of the natural consciousness, and to the inclinations of the natural heart." We confess that our position is doubtless outside this narrow circle, for we do put faith in natural consciousness, "the natural conceptions of the mind," when it acts in a normal manner. But after considerable effort to find the meaning which underlies the strange and somewhat uncouth phraseology, we believe we do comprehend the fundamental positions of the book, and are compelled to regard them as both unwarranted and untenable. We will try to give an idea of the attitude assumed by the authors, and of the first and principal steps taken in this imposing philosophical march.

They assume and posit what they call the two essential and universal laws of being, as necessary to explain both absolute and phenomenal existence. Of these the first is Infinite Law, the second is Finite Law. (Of their analysis of these two fundamental conceptions, we need not stop to speak.) These two laws constitute "opposite spheres of subsistence which exclude each other," "neither can be conscious of the other;" and yet the union or "marriage" of the two is demanded as "the condition of existence." Now, by what means are such opposites as are here described, each excluding the other, neither of which can be conscious of the other, to "become consciously united, and made to coöperate in production"? That is an interesting question certainly, and the answer will not be less so, however surprising, perplexing or illogical it may be. Here it is, and we quote the exact language of the book to render misrepresentation impossible:

"The attraction by which these laws are brought together and united in production arises in [from!] the fact, that neither the Infinite nor the Finite Principle can obtain any definite manifestation without the aid of the other;—and this creates an external attraction between them,—an attraction that is communicated through the substances through which Indefinite Absolute Spirit becomes manifested."

That is, the *logical necessity* for a marriage between mutually unconscious and excluding principles, creates an *external attraction*, and brings about *conscious and productive union* between them! Who will venture to sneer at logic, or pretend to limit its power, after this! And the offspring of this marriage is nothing less than God, in whom a Divine Personality is thus for the first time realized. Thus, back of a real divine substance, we have mighty forces working for great results, and with no real Lawgiver yet in existence.

there is the majestic movement and the creative work of Law. The forces or qualities produce the substance, and the laws bring forth a Lawgiver ! Of a philosophy which begins in such a method it is hardly worth the while to speak at length, and of a path of inquiry whose entrance presents such phenomena, our readers will not probably care to know more. The main elements suggest the details, and the opening argument is prophetic of the whole course of reasoning. There are some clear and valuable statements, but more that are inaccurate and misleading ; some matured thought, but more in the crude state ; some real learning, but more pedantry ; some elucidating paragraphs, but more that are only bathos. The most attractive features of the book are the mechanical ; and the most valuable part of its contents are the pretty liberal extracts from eminent writers who have discussed similar topics.

HISTORY OF THE ANTI-SLAVERY MEASURES of the Thirty-Seventh and Thirty-Eighth United States Congresses, 1861—64. By Henry Wilson. Boston : Walker, Wise & Co. 1864. 12mo. pp. 384.

Perhaps no man in the country occupies a position more favorable to a just view of the relationship existing between American legislation and American slaveholding, than the laborious and indefatigable Senator from Massachusetts ; and few men are, on the whole, better fitted to set forth the working of the anti-slavery sentiment in Congress, during the last four years, than he. Familiar with our political history,—personally and intimately acquainted with many of the leading statesmen from the various sections of the country,—a sagacious, observing and practical man,—neither an extreme partisan nor an impassive philosopher,—sustaining a most important relation to the very measures which he describes, and often an active and earnest participant in the debates which they called out,—with a deep hatred of slavery, which has been gathering intensity since it struck at the life of the nation, and yet always seeking its removal in such methods as would make the bondmen profit most by their freedom, and save the country from all needless shocks,—jubilant over the gains which come multiplying to Liberty, and yet solemn in the presence of the mighty revolution which rocks the continent and burlesques all human prophecy,—he has performed a needful service in the compilation of this volume. He clearly traces each of the measures through its course in Congress, epitomizing the debates with skill, and daguerreotyping some of the scenes and actors with almost the vividness of life. The measures themselves are too readily recalled to require specification ; but even those who have been most familiar with, and most interested in, our recent anti-slavery legislation, can hardly fail to be surprised and gladdened as they look upon this group of deeds for freedom in the attitudes which Mr. Wilson has given them in this volume. As a four years legislative record, it is wonderful, significant, and grateful beyond all precedent. It will help ourselves to recognize the greatness of the revolution which is going on, it will testify for us abroad in a way that must be understood and felt, it will exhibit the impossibility of reproducing our old national life, it will inspire the opponents of despotism with energy and hope everywhere, and it will be quoted hereafter as the high-

while they battled for national life, and hallowed their fearful struggle with a legal coronation of the Right.

THE COLOR GUARD : Being a Corporal's Notes of Military Service in the Tenth Army Corps. By James K. Hosmer, of the Fifty-second Regiment of Volunteers. Boston : Walker, Wise & Co. 1864. 12mo. pp. 244.

The "Corporal" is a cultivated Unitarian clergyman, who sees his choice in this military capacity, in spite of offers of promotion, and is comparatively free from peril and hardship. He accompanied his regiment when it went to New Orleans, to serve in the department and under the direction of Gen. Banks, shared its hardships, struggles and triumphs, took part in the siege of Port Hudson, and helped to swell the shout of loyalty which went up over its capture. He had a brother who was in the same company, in whom he glories with a beautiful and noble pride, and whose sickness, death and funeral rites he describes in a way that allows no eye but a stoic's to remain unmoistened, and no heart but his to keep itself from mournful beating and jubilant leaps. The style is racy, picturesque, fresh and nervous. The chapters are successive scenes of a military panorama ; the scenes are pictures, where every thing is in a clear light, and each individual face invites study by its expressive and almost familiar and friendly aspect. Actual military life, in its experiences and minutest details, stands here revealed. We seem, as if we were looking into the tent at evening ; or standing by the side of the wavering column, jaded by the long march, and listening eagerly, now for the order to encamp, and now for the sound of the enemy's guns ; or at the inward anxiety of the commanders as the issues of a battle seem to revolve on a pivot. It is a book of most absorbing interest, stimulating a heroism and incarnating a beautiful and manly faith. Nothing could so strongly of the hold which the national cause has upon the highest

that is both pleasant and effective ; while the lessons which he inculcates are never equivocal or practically useless. He is peculiarly happy in mingling entertainment with good counsel. He has become so well known through his previous volumes that nothing need be said of his peculiarities, and he has been so justly and generally commended that he hardly needs a repetition of the grateful verdicts.

This volume is decidedly the best which he has yet given us. Every good quality heretofore shown, here reappears in its highest exercise ; while in careful research, in the skilful grouping of facts and incidents, in the quiet humor wherewith he now and then lights up a sad or dry narrative, and in the stimulus which he is constantly giving to the sentiments of honor, loyalty and patriotism, the volume is a model and a triumph. We trust the editions may multiply, and that the author may live to complete a work which is so auspiciously begun. In purchasing books for the young, this deserves to have a prominent place, and its value, as an educator, would almost warrant civil appropriations for the purpose of diffusing its influence among all the boys and girls of the land.

Remarks, Historical and Biographical, Political, Social, Literary and Scientific. By Hugh Miller. Edited, with a Preface, by Peter Bayne, Author of "The Christian Life," &c. Boston : Gould & Lincoln. 1866. 12mo. pp. 601.

The more one reads the writings of Hugh Miller, the more wonderful his varied ability appears. Remembering how he grew up to literary and scientific eminence, as he has told the story in a previous volume, his attainments are surprising ; and when we recall the immense amount of active labor which was crowded into his life, the completeness and finish of each individual task to which he gave himself,—even when haste and carelessness would have been sometimes more than excusable,—the marvel is augmented. To all classes of subjects he brought specific knowledge, pertinent illustration, vigor of argument, and often a force of statement that might well be coveted by men who had made the topic a speciality. He would have seemed a prodigy but for the admirable balance and harmony of his powers. As it is, he is a massive, healthy-minded Scotchman, with elements of greatness scarcely inferior to those of the great Chalmers,—the bosom friend and beau-ideal of the man whose veneration gave new dignity to its object.

Like the volume entitled the "Headship of Christ," this book is made up of Mr. Miller's contributions to "The Witness,"—the paper which he edited with such consummate ability, and adorned with his splendid gifts, during a period of sixteen years,—the very years which brought the highest earthly maturity, vigor and discipline to his rare powers. They stand almost unrivalled as newspaper literature, in the number and variety of their sterling qualities, and deserve this republication for the sake of permanence and a wider reading. They are far more interesting to American readers than the papers above alluded to,—not only because the topics have a value entirely independent of locality, but, also, because, as we think, they are, as a whole, intrinsically abler, and bring out more freely and fully the varied elements of

the author's ability as a thinker and writer. Mr. Bayne tells us in the face, that he has selected enough of these contributions to fill two additional volumes as richly as this is filled. We trust the demand of the public for them will be prompt, strong and unequivocal.

LIFE, TIMES, AND CORRESPONDENCE OF JAMES MANNING, and the Early History of Brown University. By Reuben Aldridge Guild. Boston: Gould and Lincoln. 1864. 12mo. pp. 623.

Mr. Guild has done a good work in gathering up, for preservation, memorials of the first President of the University which is now becoming venerable, since it is entering on the second century of its existence. The "Manning Papers" came into the hands of the Librarian only as long ago as the year 1848, when, for the first time, the materials for anything like an accurate memoir and portraiture of the scholar and divine were made available. His papers, moreover, served to throw much light upon some portions of the early history of the College, which the records of the institution left in comparative obscurity. Mr. Guild has prepared a very plain, careful and interesting account of both the man and the University. Fidelity, painstaking accuracy and candor characterize his work in an eminent degree. The story of the people of Rhode Island during their colonial life,—the religious revolution in which educational efforts originated,—the hard struggles which the unpopular Baptist body was forced to accept and maintain in order to obtain a recognized life and power in New England,—the spirit of toleration and concession which the principles of "soul liberty," taught by Roger Williams, yet exerted upon the public mind,—the intimate relations subsisting between the scholars of this country and the men of letters across the sea,—all these things are clearly and admirably brought out by the narrative, and by the several drafts made upon President Manning's correspondence. Manning's personal character, his literary attainments, his general views of education, of society and civil life, his capacity for leadership and administration, are all clearly indicated; while the brief but valuable notices of the many persons with whom he was brought in contact, or who sustained important relations to the early life of the University, render the work preëminently valuable of the *Times* of its chief subject. The only literary ambition exhibited in the work, is the ambition which seeks the accuracy, fullness and order of the true historian, who is bent on telling the truth, rather than on unfolding theories, pleading for his philosophy, or justifying his opinions. The descriptive chapter-headings are remarkably full, and the extended and comprehensive index at the end of the volume is a monument of painstaking and completeness. The volume apparently exhausts the subject, and affords an authority to which future historians and statisticians will turn with confidence.

HISTORY OF THE METHODIST EPISCOPAL CHURCH in the United States of America. By Abel Stevens, LL. D. Vols. I. & II. New York: Carlton & Porter. 12mo. pp. 423, 511.

In the "Dedicatory Preface" to this new historical work, Dr. Stevens states the grounds upon which he decided to withdraw from the prominent

tical positions that he had previously occupied, and to refuse all offers and opportunities of promotion that might await him, in order to secure preparation and time for writing the history of Methodism. However he may be missed from other spheres which he was fitted to adorn, we cannot well doubt that he chose wisely. He shows a real ability and aptitude for historical study, and he has reached a degree of success in his high undertaking upon which the Methodist denomination has a right to congratulate itself, and in which the entire Christian community may properly rejoice. The intrinsic interest and value of the present work are not, perhaps, equal to what appeared in its predecessor. But this is no fault of the author,—it is something inseparable from the nature of the undertaking. The rise of Methodism, the general religious formalism and apathy which rendered such a vitalization of Christianity necessary, the providential methods and results of the early movement in England, its collisions with order, authority, precedent and prejudice, the appearance and work of those wonderful apostles of the new era led by the Wesleys and Whitefield, the spread of the fervid spirit like flames in the forest or the prairie, the real significance of the great awakening, and its actual bearing upon the great mission of Christianity to men,—all these points have been already presented by the author, with fullness and ability. We have the great leading facts vividly narrated, and Dr. Stevens has put forth his highest powers in unfolding what he regards their meaning and their philosophy. What he has yet to tell us is, chiefly, how the movement progressed in detail, how it adjusted itself to new conditions and spheres, how its impulse became a purpose, and its comparatively spontaneous methods grew into a vigorous and settled system.

And yet we would not intimate that these volumes, devoted to the planting and training of Methodism in America, are likely to prove less entertaining and instructive, to readers in general, than their predecessors. They are likely to meet with a heartier welcome, and to be read with even more enthusiasm. They treat of matters in our own sphere of life. They describe the infancy of what we now see every where about us, as a vigorous growth and a strong power. They tell of the days and the life of our own unremote ancestry. They portray the men of whom we have heard enough to awaken curiosity, and make us eager to know them as they really were. And, if there has been any real change wrought in Dr. Stevens's style since he commenced this great historical undertaking, it is a change in the direction of historical simplicity, and a soberer picturesqueness. Personal incident illustrates the narrative of general events, and well executed portraits of men who cannot be looked on without emotion, alternate frequently with soberer scenes. Embury, Webb, Ashbury, Lee, Coke, with many able coadjutors, appear and reappear on the scene: while questions touching the proper relation of the Methodist clergy to the War of the Revolution, to the subject of slavery, to the Established Church, and to the "standing order," come up repeatedly for consideration and review. These two volumes carry the history forward to the first Regular General Conference of the body, held in 1792, exhibiting the progressive steps which at last led to the present complete organization of

American Methodism; and Dr. S. intimates that the work is to be carried forward from this point with more than the previous rapidity.

A COMMENTARY ON THE HOLY SCRIPTURES: Critical, Doctrinal and Homiletical, with Special Reference to Ministers and Students. By Peter Lange, D. D. — in connection with a Number of European Divines. Translated from the German, and Edited, with Additions, Original and Selected, by Philip Schaff, D., in connection with American Divines of Various Evangelical Denominations. Vol. I. of the New Testament: containing a General Introduction to the Gospel according to Matthew. New York: Charles Scribner. 1865. Bailey & Noyes, Portland, Me.

There is but a single volume, the first, yet from the American press. The General Introduction we have carefully compared with those of Olshausen and Westcott, and think it will be found, on the whole, for students in general, equal to either of them. A few sections at the opening of Matthew we have also examined with considerable care, and we are glad to find them in a high degree satisfactory. We have no doubt but that the work will ultimately take the place of every other commentary in those cases where the student is obliged, for the time being, to rely upon a single commentary on the New Testament.

It strikes us that the mode of dividing the comments into Critical, Doctrinal, and Homiletical, whatever imperfections and difficulties may be in the way of attaining unto ideal perfection, will still be found to be very acceptable and useful. We have not space to give a specimen of one of the sections, but perhaps we can give the reader something like a correct notion by a brief description of some single portion. Take the sub-section that treats of the first sixteen verses of the fifth chapter of Matthew, a portion which includes the Beatitudes. The four chapters preceding are treated, as Part First, under the following general head:

"Jesus comes into the world, as the Messiah of the true Theocracy, to fulfil the old covenant. He remains unknown to, and unrecognized by, the outward secular Theocracy of his day. Rejected and cast out by his own, he undertakes secretly his first Messianic pilgrimage into Egypt. He is glorified and attested by God."

Next, ch. V.—XVI., 12, is treated as Part Second, under the following general caption:

"Christ manifesting himself in outward obscurity as the true Saviour, by his works; and proving himself the promised Prophet, Priest, and King, in his continual conflict with the spurious notions entertained by the Jews concerning the Messiah."

The first section under this general head, is chap. V.—VII., "Christ manifesting himself as the Prophet, as Teacher of the kingdom of heaven."

Then follows quite a lengthy paragraph entitled,—"Structure of the Sermon on the Mount,"—"The grand fundamental idea of the Sermon on the Mount is to present the righteousness of the kingdom in its relation to that of

the Old Testament theocracy. The idea is arranged in three parts," &c. &c. The analysis is quite thorough, and then the literature on the subject is mentioned as Tholuck, Kling, Arndt, Brawn, Winer, Danz and Heubner, and the translations of these are mentioned.

The first sixteen verses, chap. V., are then treated in a sub-section: "The Sermon on the Mount in the narrower sense. The law of the spirit. The fundamental promises and beatitudes of the Gospel." First under this sub-section we have English text, in clear, large print, with critical notes on the Greek text, the various readings, &c. Then follow general remarks concerning the Sermon,—time, place, occasion, relations, &c. Next each verse, clause by clause, is examined in an exegetical and critical way, the whole occupying a space equivalent to twelve or more pages in a 12mo., the principal portion being in good, open type. Some brief notes at the margin are in finer print. Then follow four pages, or rather their equivalent, under the head, "Doctrinal and Ethical." Lastly, a part about equal in length to the last, under the head "Homiletical and Practical." Under this last are found brief extracts of discourses on this portion of Scripture, from Starke, Lisso, Gerlach and Heubner.

Thus, in this commentary, the student has the text with various suggestions as to different renderings and critical notes upon *the various readings of the Greek text*; then a critical examination as to the *meaning* of the words of the text; then suggestions as to the *doctrines* taught or sustained in the passage; and finally are exhibitions of various ways in which the page has been and may be employed in *sermons*. And each thing is under its own distinct head, that it may be readily found. All this, besides a general analysis of the passage, and its study in relation to the whole book, and indeed the whole Bible system, together with full citations of the standard authors, makes up the best commentary we have seen. It is a library in itself. That it is a great work in design, all will readily see, and perhaps many fear lest the execution will prove an equally great failure. But if the other volumes shall equal this in execution, the work will be a decided success. We have not learned precisely when the other volumes are to be expected, but we believe that it is designed to have the work completed within two or three years.

It is but justice to the translator to add that the translation is far better than the original itself, even to those who read the German with facility; so valuable are his additions, suggestions and amendments.

THE HAWAIIAN ISLANDS: Their Progress and Condition under Missionary Labors. By Rufus Anderson, D. D., Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations. Second Edition. Boston: Gould & Lincoln. 1864. H. Packard, Portland, Me.

In 1820, about forty years after the Sandwich or Hawaiian Islands became known to civilized nations, a small company of missionaries landed upon them to preach the glad tidings of a Saviour for man. There had been commerce with those islands; one or two captains who had visited them had exerted some good influence upon the authorities of those degraded barbarians; but

on the whole the population had become more wretched for all that they had learned of civilized nations—more drunken, if not otherwise more vicious.

Now the missionaries have been prosecuting their labors a little over forty years, and what do we behold? They found the islanders almost literally naked barbarians; they are now clothed like Europeans. They had no written language; now they have a written language and hundreds of books including all the Scriptures; they have four hundred schools besides a college and seminaries and over 16,000 pupils. The proportion of people who are unable to read is even less than in New England. They had for government nothing but the sheerest despotism; the ruler owned all the lands; every life was at his mercy; all property he could seize as his own,—none could stay his hand. Now they have a written constitution and laws; nowhere else under the sun are property and life more secure. When the missionaries arrived, infanticide was so fearfully prevalent that more than half the children were murdered by their unnatural parents. If a mother was tired of taking care of her crying child she simply dug a hole in the earth and buried it alive. Aged and infirm parents were disposed of in a similar manner, by the unnatural children who felt it a burden to support those parents. Now the parental and filial affections are as strong, apparently, with them as with us. Instead of indolence, crime and wretchedness, there have sprung up industry, thrift, and domestic and public virtue. A greater proportion of the population is united with the church than in any other Protestant country where conversion is made a prerequisite to membership.

Now, too, that land is so far Christianized and civilized, that the Mission Board has decided to send no more missionaries to it. The work there is now remitted to the church of that land to carry forward, as we do at home, by Home Missions. Those converted heathen have also planted Foreign Missions among the heathen of other lands.

The book before us was written by Dr. Anderson after an extended tour among the inhabitants of those islands, in 1863. Every pastor ought to read it, and lay the chief facts it contains before his audience to quicken and spread the love for the foreign mission work.

THE AMERICAN ANNUAL CYCLOPEDIA AND REGISTER of Important Events of the Year 1863. Embracing Political, Civil, Military and Social Affairs; Public Documents; Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. Vol. III. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

Though this volume comes to us late it is none the less welcome. It seems to us more valuable than any of its predecessors. What a year was 1863 in the history of our country, Gettysburg, Vicksburg, Port Hudson and many other bloody fields but feebly indicate. Over one hundred pages, large and full, are devoted to the army operations of that year. Public Documents, from the President down to the reports of the humblest officers in the army and navy are preserved. The drawings of battle-fields are minute and accurate. Lengthy and detailed accounts of the proceedings of Congress and very many of the most valuable public documents are here presented in the most convenient

form. The excellent qualities of these annual volumes must give them a very wide circulation.

A REPORT OF THE DEBATES AND PROCEEDINGS in the Secret Sessions of the Conference Convention, for Proposing Amendments to the Constitution of the United States, held at Washington, D. C., in Feb. 1861. By L. E. Crittenden, one of the Delegates. New York: D. Appleton & Co. 1864. Bailey & Noyes, Portland, Me.

This is a very full and extended Report of what was called in those days the Peace Congress. If a truly loyal man, however strongly inclined to peace, will be to the pains of contrasting those proposed amendments with that which passed Congress Jan. 31, 1865, he will feel quite reconciled to the doctrine that the war is Providential. The nation was corrupt beyond the hope of redemption without the shedding of blood. The price then to be paid for peace was an amendment to extend and perpetuate slavery, to make all our harbors ports for slave-trading vessels on our coasts, to pay for about every fugitive slave out of the treasury of the United States, and various other infamous things. The price now proposed is universal emancipation and universal freedom as the fundamental law of the land.

GOD'S WAY OF HOLINESS. By Horatio Bonar, D. D., Author of "God's Way of Peace," "Hymns of Faith and Hope," etc., etc. New York: Robert Carter & Brothers. 1866.

"The way of peace and the way of holiness, [says the author in his preface,] lie side by side; or rather, they are one. . . . If at any point, these paths seem to go asunder, there must be something wrong; wrong in the teaching that makes them seem to part company, or wrong in the state of the man in whose life they have done so. . . .

He who affirms that he has peace while he is living in sin, is a 'liar and the truth is not in him.' As the essence of holiness is the soul's right state toward God, it does not seem possible that a man can be holy, so long as there is no conscious reconciliation between God and him."

These are the principles by which the author proposes to test the way of holiness and to distinguish from that which is spurious. The book is a good one, but the author has not been so happy and successful, it seems to us, in making an entertaining book as he has been in some of his previous efforts. We are glad to see books on this subject increasing in all branches of the church. We pass over the points in which the author lays himself liable to criticism in speaking of those Christians who differ from him on the scheme of Calvinism. We only beg to assure him that he does not read their consciousness aright.

THE MARTYRS OF SPAIN AND THE LIBERATORS OF HOLLAND. "By the Author of the Schonberg-Cotta Family." New York: Robert Carter and Brothers.

Those who love to contemplate either the gloom of utter failure of a good cause, or contemplate its most glorious triumph, can have their wishes met in the most satisfactory and truthful manner by the gifted authoress.

TALES AND SKETCHES of Christian Life in Different Lands and Ages. By the Author of the "Schonberg-Cotta Family." New York: Robert Carter & Brothers. Contents Maria and Cleon.—A Tale of the Egyptian Church in the Third Century. Sketches from the History of the Reformation in Italy. Extracts from the Diary of Brother Bartholomew, a Monk of the Abbey of Marienthal in Odenwald, in the Twelfth Century. Sketches of the United Brethren in Bohemia and Moravia.

The tales are painted in such an inimitable manner that while they interest and attract, they impart much historical information and they are pervaded by the heroic spirit of Christianity. They should be in all Sabbath schools.

CHRIST AND HIS SALVATION: In Sermons variously related thereto. By Horace Bushnell. New York: Charles Scribner. 1864.

Every thing from Bushnell's pen gets a very wide circulation. This volume bears the marks of careful preparation. There are twenty-one sermons in it. Peculiar, gifted, and full of tact in expression, as the author is, if some of his brethren do not raise the cry of heresy against him, it will be because they consider that he is beyond hope. As doubtful as some of the views put forth in this volume may be, it must be confessed that in the main it is sound, attractive and stirring.

THE GOSPEL BY MATTHEW. The Common English Version, and Critical and Philological Notes. Prepared by the American Bible Union. By T. J. Conant, D. D. New York: American Bible Union, 350 Broome St. 1860.

THE NEW TESTAMENT OF OUR LORD JESUS CHRIST. The Common English Version, Corrected by the Final Committee of the American Bible Union, 29th Thousand. New York. 1864.

No association perhaps in the world has done so much to promote the critical study of the Bible as the American Bible Union has already done, and it is still in its infancy. It has the best library for its appropriate work on the continent, and no doubt is destined to have the best in the world. It has at work for it some of the best scholars in the old and new world. It has already produced several works which entitle the Society to the gratitude of mankind. All this we can say from the heart, though we have not been able to enter into full sympathy with the aims of many in the cause, nor have we reason to hope that their new version will supersede the common, however superior the former may be.

We think it has hit upon the right plan in making its English version. While it improves and corrects the common version, it does not give up its excellences.

We have frequently called attention to the publications of this Society. The first volume whose title is given above, is a quarto, each page in three columns; the first contains the common version; the second, the Greek text, and the third the revised version as proposed by Dr. Conant. The critical notes are numerous and valuable. His Essay on Baptism is exhaustive.

"The New Testament" is the completed work of the Society so far as it aims at a new version of the New Testament. It is in clear, open type, and in paragraphs, while it preserves in the margin the common numbering for

chapter and verse. It is without references. It has here and there a critical note in the margin.

It is of inestimable value to every mere English reader who wishes to study the Bible, and we are very fond of it in our ordinary reading of the New Testament, as we think it does much more readily impart the sense of the Word to the common reader, than does the common version.

LYRA AMERICANA; or verses of Praise and Faith from American Poets. Selected and Arranged by the Rev. George T. Rider, A. M. New York: D. Appleton & Co. 1865.

Each man would by such selections make up for himself a different volume from all others. But Mr. Rider has taken a wide range, and chosen, at least, some pieces which every man would take. If one should say he would have made a much better volume than this, in amount he but says his taste differs from the author's, but he makes over fifty poets contribute to the pleasure of readers. John Quincy Adams, Gen. John A. Dix, Longfellow, Whittier, Lowell, the Burlighs, Eastburn, Willis, Dwight, Chapin, and many others, known and unknown as poets, all contribute their share to this handsome little volume. Mr. Rider's own contribution is too long and mystic for us to quote, but here are a few beautiful lines from it:

"O bitter grief, beyond the healing balm!
O bitter grief, when through the weary years,
The heart bewails its dead; and waiting faints
In fast, for feet that will not come again!
O bitter grief, when little faces flit
More dimly than before—dying again!
Until the heart cries out, O Lord, if Thou
Canst not give back to me my darling dead,
Let their dear faces fade no more away."

THE NEW TESTAMENT FROM THE FAMILY BIBLE: With Brief Notes and Instructions, Designed to give the Results of Critical Investigations, and to assist Common Readers to understand the meaning of the Holy Spirit in the Inspired Word. Including References and Marginal Readings of the Polyglot Bible. Published by the American Tract Society: New York.

The text is the common version, two columns on a page, with notes and comments at the bottom, occupying, on an average, at least half the page. A few pages at the opening of the volume are occupied with most excellent matter as a brief introduction to the study of the Scriptures. What greatly adds to the value of it is, that there are two very neatly executed small maps, the one of Palestine, the other of countries in which Paul travelled. It has often been a wonder to us that so valuable a help as such maps are to the study of the Scriptures, should so generally be omitted. The Notes and comments, though so comparatively brief, are the results of a great amount of critical investigation and mature scholarship. Yet all of this in a neat little volume, not more cumbersome than the smallest pocket Bible, and can be had for a few shillings.

NORMS, Critical and Explanatory, on the Book of Genesis. From the Creation to the Covenant. By Melancthon W. Jacobus, Professor of Biblical Literature and Exegesis in the Theological Seminary at Allegany, Pa. New York: Robert Carter & Brothers. 1865.

Nothing can be more timely than an elaborate and able commentary on Genesis now, when bishops and many ministers with lesser pretensions are making war upon the inspiration of the Bible, and when they make Genesis their especial target. This volume gives good promise that we are to have from the pen of one of our ripest Biblical students, a commentary upon Genesis up to the times. The volumes are to be in externals about like those of Barnes and Bush. The first fifty pages are devoted to an able Introduction to the book of Genesis. We are glad to see a map also exhibiting the distribution of the various races as named in the tenth chapter. This volume deals only with the first seventeen chapters. The results of critical study are presented in the popular form, so that there is no bar to the mere English reader in receiving the benefits of this commentary.

COUSIN ALICE: A Memoir of Alice B. Haven. New York: D. Appleton & Co. 1865.

An interesting and rather too eulogistic biography of a very worthy and active authoress.

EGYPT'S PRINCES. A Narrative of Missionary Labor in the Valley of the Nile. By Rev. Gulian Lansing, Missionary of the United Presbyterian Church in Egypt. New York: Robert Carter & Brothers. 1865.

The evangelization of Egypt is very difficult. There is in that country, always has been since the days of Alexander, a strange commingling of nationalities and religion. This missionary is very minute in his description of the people, their modes of life, and their mental characteristics, as they come out in actual life. We cannot say we are in particular favor with the practice of some authors in giving titles to their books which, so far from giving the least clue to the contents of their volumes, are admirably adapted to mislead. If the title-page of this volume had not had upon it the Scriptural quotation, "Princes shall come out of Egypt," the most penetrating reader could not have guessed the clue by which the author was led to give so inappropriate a title to his book.

TREASURY OF TRAVEL AND ADVENTURE, in North and South America, Europe, Asia and Africa. A Book for Young and Old. With One Hundred and Twenty Illustrations. New York: D. Appleton & Co. 1865.

"Blessed is the stay-at-home traveller." Such is the exclamation with which the author begins his preface to a volume well adapted to induce a thousand boys to leave home in quest of adventure. This text looks one way, but the whole sermon the other. Well designed to interest and thrill the young reader as is this volume, it is still adapted to impart much solid information especially in the department of antiquarian discoveries.

AN EPILOGUE OF GENERAL ECCLESIASTICAL HISTORY, from the Earliest Period; with a Condensed Account of the Jews, since the Destruction of Jerusalem. By John Marsh, D. D. New York: M. W. Dodd. 1864. Sixteenth Edition, Revised and Corrected by the Author, and brought down to the Present Time.

The department of ecclesiastical history is one with which the great mass of Christians have very slight or no acquaintance. This condensed epitome is well adapted to meet a very general need. It at least does this much,—to impart to the reader a general view of the providence of God as manifested in ecclesiastical history. It does more, for it furnishes many interesting details. The general thought of the author is well expressed in the following quotation upon the title page :

“How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from generation to generation.”

HONEY BLOSSOMS FOR LITTLE BEES. New York: M. W. Dodd. 1864.

HELPS OVER HARD PLACES. Stories for Boys. By Lynde Palmer. American Tract Society, Boston.

A SOLDIER OF THE CUMBERLAND. Memoir of Head Holmes, Jr., Sergeant of Co. K, 21st Reg. Wis. Vols. By his Father. With an Introduction by John S. Hart, LL. D. Pro Christo, Pro Patria. American Tract Society, Boston.

POLLY GREY'S JEWELS. American Tract Society, Boston.

OUR BIRDS. By Mrs. Fanny I. Burgesmith. American Tract Society, Boston.

THE BLOOM OF YOUTH; or Worthy Examples Selected by the Late Rev. Joseph Belcher. American Tract Society, New York.

JESUS IN BETHANY. By the Author of *Allen Cameron, Ilverton Rectory, etc.* American Tract Society, New York.

A LITTLE MORE. American Tract Society, New York.

FIGHTING THE WHALES; or Doings and Dangers on a Fishing Cruise.

AWAY IN THE WILDERNESS; or Life Among the Red Indians and Fur Traders of North America.

FAST IN THE ICE; or Adventures in the Polar Regions.

The last three are from the house of D. Appleton & Co, and are to be followed by the remaining fifteen of the series. From the same, also an admirable series of six—

UNCLE JOHN'S BOOK: 1865.

All these Juvenile Books are admirably adapted to interest and instruct children and youth. Uncle John's series begins with mono-syllables and admirable engravings to interest and entice the young learner forward from stage to stage in progress. The volumes from the Tract Societies not only awaken

and instruct the religious nature of the young reader, but instruct in the facts of real life. Another use of these books, as important as any, is to furnish pastors with the best sort of materials for discourses for children. And them, too, any pastor intent upon finding illustrations to carry truth to the heart will find much help. Many a preacher, by a little more attention to those lively illustrations adapted to interest and attract children, would see his Sabbath school increasing, and also his audience of adults, in number and interest under his improved style of preaching.

THE
BEEWILL BAPTIST QUARTERLY.

No. L.—APRIL, 1865.

ARTICLE I.—THE REPUBLIC AS IT WILL BE.

Every man must say, "Thou hast made *my* days as a hand-breadth," but the life of nations reaches through many generations. Rome lived more than a thousand years. England has already seen three thousand generations rise and pass away since she claimed nationality. France has borne a sceptre since the days of Charlemagne, and is yet full of youthful vigor. There is something sublime, solemn, grand, in the being and story of these impersonal, organic existences stretching through the ages with an unbroken, yet sometimes violent and convulsive, current, like an endless river rolling on with resistless force, driving the great wheels of fate, working out the destiny of millions on millions who involuntarily fall midst the ever rushing currents as they push down the stream of time, and yet no one can divine whither the everlasting stream is flowing, what bay or ocean it will ultimately reach, how long the journey it is appointed to perform, through what scenes it is destined to travel. The people die, but the nation lives on; convulsions and trouble overwhelm the people, the nation heeds not, but urges on its historic journey; then convulsions seize the nation, and citizens quietly pursue their course, eating, drinking, marrying and giving in marriage; and yet people and nations are indissolubly joined in interest and destiny. A well

established, well grounded nation, is a power in the world for good or evil, of no mean import. It is capable of doing great things for humanity, lifting up, blessing, culturing, improving the generations through long cycles of years, leading them on as by a steadily ascending plane, to higher and still higher attainments, without limit. Or it may prove a yoke of bondage, a hinderance, a burden, doing more injury than good, degrading, oppressing, conserving ignorance, crime and misery. Unhappily, thus far in the world's history, governments have generally been conspiracies against human rights,—giants of evil seeing to devour,—exactng the fattest and best fruits of the people's toil,—guided and controlled by selfish, bad men, who esteemed the people as proper, rightful subjects of extortion made principally to pay taxes and fight battles for the luxury and renown of their royal masters. Yet justice and liberty have found friends among rulers. The laws of nature are inexorably devoted to justice, that even bad men have perceived that they defeated their own selfish ends when they wholly disregarded the rights and interests of the people. And since the gospel won place and power, ideas of human rights have been gradually leavening the public mind, and melting away the despotic notions which had been so long dominant, so that rulers have been obliged to relax their grasp of power, and defer to the asserted dignity and rights of the people. This has changed, somewhat, the whole tide of national life, and enlisted it in behalf of the struggling masses, favoring progress and improvement, and enlarging the sphere of personal activity and enterprise, elevating the individual and contracting the assumptions of the government.

"Measures and not men" is a favorite motto among some of the friends of reform; and signifies better ideas of the relation of human weal to great fundamental principles of righteousness than once prevailed. This is a happy advance from the folly of devotion to the destinies of a man, whatever his principles and purposes. "But measures, and true men to execute them," is better still as a motto of political life. True and noble principles in the hands of men who do not appreciate them, love them, and believe in them, are powerless for good. Earth

affairs all demand incarnations; all principles must find a personal embodiment in order to perform their mission work. Whatever principles are true and noble in national life, never become efficient until men equally true and noble are found to administer them. Lacking in this, the glorious principles of human rights, dignity and duty, which the gospel inculcates, have been hindered and defeated in their design to regenerate the nations. Those in power either did not comprehend them, or they hated them, because they were too friendly to the people, and against the emolument of a few at the expense of the many. Against ignorance, hatred, ambition, and all evil passions, Christian ideas have steadily made progress, leavening, changing, elevating and training all that were accessible for the creation and support of a nationality which should abide through thousands of generations, inspired by and based upon true Christian measures, and administered by men who understand, believe in, and love them. The first Christian work was of necessity upon the individual, but the culmination was always designed to appear in regenerated nations; and the most intelligent and true men of the church always looked forward to the day when these ideas of humanity should gain a national recognition, as a grand era in the history of the race. They hoped that they had reached this result when Constantine made Christianity the religion of the Empire, but Constantine and the men of his day did not comprehend the system which they espoused, and the bright hopes cherished were soon dashed, and the world was doomed to wear on wearily and sadly for a thousand years before the day dawned which true hearts desired. The commonwealth under Cromwell, showed progress towards the desired consummation, but time and trial proved that the hour was not yet. God had reserved a new and virgin continent for the land of promise, where in due time he proposed to gather the true men, trained and prepared for the work, and there plant a nationality founded upon the eternal principles of Christian equity and human liberty.

In the fulness of time the model nation was born, the trial of a model Republic was ventured, Christian ideas for the first time gained a national recognition, and were incorporated into

the essential parts of the national constitution and life. Now then, persons may die, friends of liberty and true civilization may drop from the stage of action, but the world has these principles organized into an immortal impersonality, a national being, which has sure promise of outliving ten thousand generations. What an achievement is this! Here begins a new era in the world's history. A new, beautiful, peculiar, political life is added to the historic streams which run through the ages, nationality brighter and better, and we hope and believe more enduring than any others, begins its course, marches forth in its mission work, a mighty and enduring force, effecting the destiny of the peoples.

The Republic lives; it is young; not an hundred years have passed since it took form and began its journey, but we have good reason to expect that Providence has set down to it the future more years and brighter experiences than Rome or any other nationality has yet seen, provided we are faithful to our trust. And what a treasure we have in keeping! What principles are committed to our care! What interests of the human race we are expected to conserve! The cause of Christian civilization and personal liberty for ourselves and for the millions who shall inherit this beautiful land, thousands of years hence, is dependent upon our fidelity. We are yet at the source of our national career; we are shaping our character for the future. Do we comprehend the magnitude of that future? Do we estimate it truly? Will not its magnitude surprise us, and frighten us to incredulity? We will endeavor to peer into the future, and learning from the past and present, divine the which is to come.

EXTENT, STRUCTURE AND CAPACITY OF OUR COUNTRY.

God made this land for the home of a great nation. Its extent, structure and resources indicate this. His plans may seem slow in fulfilment, but they are well laid, nothing is done in vain, means are wisely fitted to ends, and success always crowns the effort. He proclaims his designs respecting this continent by its structure, as distinctly as if spoken in articulate words. We will turn to measures and statistics. The present land

possession of this nation is two thousand six hundred miles from sea to sea, and sixteen hundred miles from the northern line to the Gulf of Mexico. Our ocean boundary is twelve thousand six hundred and nine miles, and our land boundary four thousand seven hundred and fifty-nine miles, including a territory of three million ten thousand six hundred and eighty square miles, or one thousand nine hundred and twenty-six million, six hundred and thirty-six thousand, eight hundred acres. Never in the world's history has a nation possessed such a domain as this. All Europe has only five hundred thousand square miles more than this, and her capacity to support a population is far less than ours. But Europe is divided into fifty-five empires, kingdoms and states, while our immense possessions are under one flag and belong to one people, one in nationality, language, religion, and love of freedom.

The *structure* of this domain is as remarkable as its extent. It lies between two great oceans, which afford unlimited facilities for commercial intercourse with all parts of the world, and especially form an easy channel of trade between the various sections of our own territory. Then there are more than thirty thousand miles of river and lake navigation by which the interior is able to communicate with the coast, and then with the markets of the world, a provision which is so far superior to any thing known in the old world, that savans express the greatest wonder and admiration at our river system. The great mountains which stretch from the north, southerly, impart a peculiar character to the continent. In Asia and Europe the mountains run on the lines of latitude; the result is, that south of them the climate is salubrious and the soil fertile, but north of them it is cold and desolate. The transition from warm to cold is sharp and sudden. One day's march will take a traveller from the sunny gardens, where vines and luscious fruits abound, to cold and bleak regions, where men can scarcely gain subsistence. These mountains also break up the unity of the continent and necessitate different nationalities. But the direction of our mountains opens the whole land to southern breezes, and causes a pleasant gradation of climate from the

Gulf to our northern boundary, and opens a level region of easy transit, which favors ready intercourse, unity of habits, customs, thoughts and interests among the people. Then these mountains lie on the western borders, leaving a broad slope upon the Atlantic, more than a thousand miles in width, watered by great navigable rivers, fertile and salubrious to the very foot of the mountains, where five hundred millions of people may live and flourish. These vast slopes face the east, and are open to and invite the civilization of Europe rather than the barbarism of Asia. Very different would have been the case had the mountains been on the eastern rather than the western coast. These mountains as they range arrest the rain clouds in their flight, and force them to yield their fertilizing treasures to the immense territory stretching to the ocean, and to supply the long rivers with water, making them channels of commerce and travel, and refreshing the whole land. Had these mountains been ranged from east to west, they would have confined the rain to the southern slope and left the north cold and barren, but now the winds from the Gulf and Atlantic, bearing with them squadrons of rain-clouds, as they strike the mountains, are bound northward and spread over the vast plateau, yielding rain and warmth, forming the great chain of lakes, and securing a temperate climate and fruitful soil where it would otherwise be a desert.

The great water courses, too, by rising so near together, and then striking off so remarkably in every direction to the sea and the Gulf, like so many silver bands thrown over the land in every direction, placing all sections in close communion, interlocking interests, necessitating intercourse in all the business of life, ordaining union and friendship by mutual dependence and interest, supplying mutual wants, impart unity and interest to the whole. How remarkable that the father of waters and its chief tributaries, should take their rise so near the head waters of the great lakes, and then spread from this common centre until thousands of miles separate their entrance into the gulf and ocean! The river and lake system so grand, and such a potential bond of union and source of wealth, finds its counterpart in the soil and climate which prevail over the whole slope

from the Rocky Mountains to the sea, from the Gulf to the St. Johns. Nowhere else on earth can we find so vast a territory, with a climate so salubrious, and soil so fertile. All varieties of animal and vegetable life known to man flourish in the varied sections, and that too in such abundance that if non-intercourse should be proclaimed by all other nations, we should not seriously suffer for the conveniences or luxuries of life. This is the land which Providence reserved to the eighteenth century for the birth of a new nation, based upon Christian ideas of human rights and duties.

No part of this vast area is so torrid that labor becomes impracticable from heat, or unnecessary from the spontaneity of production, inducing indolence and degradation among the people; and none so cold that the total of time and energy are requisite to supply the bare necessities of life, thus leaving no time for culture of the mind and general improvement. The soil yields a rich return to the laborer, and tempts him to ingenuity, skill and industry, to draw from it a more abundant harvest; the climate is invigorating, healthful and agreeable, in every respect favorable to thought and physical effort. The change from the warm to the colder regions is so gradual as to bring all classes of industry into friendly acquaintance, and promote interchange, traffic, emigration and knowledge, and offer a premium upon manufacture and production which shall supply every market and pay the largest profit. The cotton region is neighbor to the wheat and cattle, the corn and pork are easily sent to the sugar raisers, or to the mills where cotton and wool are woven, or to the city where merchants traffic.

So one section answers to another, feeds and clothes the others, and all are tied together in remarkable unity of territorial structure, river system, mountain ranges, water coasts, climate and production. Asia has nothing like it; Europe is broken into fragments, divided into corners and triangles,—farther north on this continent it is cold and desolate, south the land is narrow, broken and torrid; *on this belt*, in the temperate latitude, just cold enough and just warm enough, we find *this remarkable expanse* one broad, united, salubrious, fertile,

well watered, beautifully located country, more excellent than any other which turns its face to the skies. Why was this goodly land preserved from the curse of a false, corrupt civilization, until the fruits of Christian civilization were ripe for gathering! Until a peculiar people could be planted here, and a peculiar nation organized! We see a providence in this, and read a prophecy that a long and glorious career is in store for our Republic.

The extent and capacity of the land is such that five hundred millions may dwell between the Rocky Mountains and the ocean, live in luxury and abound in all the blessings of a ripe civilization. And it will not be many centuries hence that the population will reach this immense figure.

BENEATH THE SURFACE.

Under our feet the wealth is equal to that before our eyes. Students of nature assure us that design is evident in all the work of God; and that thousands upon thousands of years before Adam had being God was laying aside supplies for the present day. He has laid in ample stores for us. We have opened some of his ware-houses and cellars, and find them packed with just what we need. That already discovered is immense, and yet the internal regions are not half explored. But it is already known that we have two hundred thousand square miles of coal laid by in store, or about eleven hundred cubic miles. Here is enough, at the present rate of consumption, to last more than a million of years. When the Lord raised up those immense forests of the carboniferous period, and then by the agency of some giant power swept them into these vast basins, covered and burned them to coal, working off a coal-pit on a grand scale, laying in a store never to be disturbed until a race abundant in invention, enterprise, machinery, and wants should tread the land, did he not have his eye upon this period this nation, our position, wants and destiny? May we not judge too, of the length of time he designed us to hold possession and the nature of the civilization to be maintained by the store provided? This coal was put in for use. It is just what a ci

ilized people needs; it is a prophecy, yea a promise, that this Republic is to stand and burn our Father's coal, and flourish hundreds of centuries.

Another careful and wise provision has recently been discovered. As the forests disappeared, coal was found abundant, and as whales fail to supply the lamp with oil, reservoirs of this needful fluid are found in the bowels of the earth. It was only discovered when it was needed; when civilization had reached a point requiring that the long concealed treasure should be opened, the oily-tide began to flow. A few years since, this product was only known as a medicinal oil, gathered in small quantities and carefully bottled for relief of various ailments, but now it is one of the chief articles of commerce, and sheds a cheerful light in the dwellings of the whole land. During the past year almost fifty million dollars, worth have been produced, and but a small part of the deposits are yet developed. The facts in regard to this business are more marvellous than ancient fable; we are amazed and astonished at what our ears hear and our eyes see, and nervously wait for the next response from the "deep-drilling," not daring even to imagine what may come forth. Who ever expected to see oil gushing in streams from the earth, leaping forty feet into the air, flowing hundreds of barrels daily by its own unaided spontaneity? Surely the Lord has provided for us against a time of need.

As to iron, the ribs and muscles of the continent are lined with it. The quality is prime, the quantity exhaustless, and it is easily and cheaply obtained; and with our coal mines, we are able to build iron ships, iron houses, iron fences, and use it freely and profitably in every form and for every purpose of utility. This is the most useful of the metals, and is furnished plentifully and cheaply.

We have all that can be desired in the line of the precious metals. Greater abundance would be an injury rather than a benefit. Our mines are but partially developed, but enough is known to assure us that as the wants of commerce and the arts increase, the supply will be ample. Just now we are suffering from a gold panic without cause. Speculators, taking advan-

tage of the fears of the people and the uncertainties of war, have frightened owners of gold, and millions on millions are hoarded, and the price is exorbitant. But there is no good cause. The Republic will come through the ordeal of blood purified and stronger than ever to run the race set before it, and the supply of gold is equal to all demands. Let it be remembered that during the years 1862, 1863 and 1864, years of terrible war, when the manual resources of the nation were severely taxed to keep in the field immense armies, the product of our gold mines amounted to the enormous sum of \$283,270,566. In the face of this fact, how is it that gold gamblers succeed in practising upon the fears and ignorance of the people so as to keep gold at a premium of one hundred and fifty per cent.? There is no reason in it. During these three years we have exported \$265,084,928 in gold, leaving \$18,185,638 more gold in the country than there was at the beginning of the war. With such resources as these, is there not good reason for faith and hope that we shall not only survive the strain of this tremendous effort to crush rebellion, but prosper beyond parallel after the war is over and the nation a unit in fact as well as in profession? For we shall be *one* people when slavery is swept away and freedom reigns over all our land. We have lost our great staple of export since the rebellion, and the world prophesied that "cotton was king," and absolutely necessary to our life. But our gold, and oil, and grain, and provisions, have supplied the place of cotton on the custom's ledger, and proved that our resources are equal to any contingency. In the new territory of Colorado, \$15,000,000 of gold was produced during 1863, and it is estimated that twice the amount was made in 1864. In Nevada, the new state which has sprung up in a day, they made \$30,000,000 in silver. The product of lead, quicksilver, &c., is also equal to our wants, and shows that the earth is full of wealth and fatness.

EXPORTS.

The resources of a nation may be inferred from what the have to sell. The three years past have been most trying upon us, and not a few affirmed that we could not escape ban-

Cotton, our great staple, was wholly cut off. The war netted large purchases from abroad. What should we have to return? How should we balance the exchanges? That problem hard to be solved. We did not know our own; we had not measured the abundance which our Father aced in our power. The usual export of cotton amounted about \$200,000,000. With that cut off, we have for 1863 following exhibit. Our entire exports amounted to \$267,19. The value of breadstuffs exported amounted to 00,382. We also exported \$26,000,000 worth of oil. Exports during the same year were valued at \$252,187,587, and a balance in our favor of \$15,465,262.

We can do this in time of war, when our productive power is weakened by large drafts for the armies, and when our home production is so much increased by the waste of war, what can we not do in times of peace? These facts give us some idea of the natural wealth of the land which is given to us. Our resources in the hands of an active, ingenious, enterprising Christian people, are literally beyond any power of estimation.

They will multiply by the hundred fold, under their manipulations, and prove equal to whatever contingencies may arise in the future.

THE PEOPLE WHO LIVE HERE.

There is something instructive in the settlement of this new land. For two hundred years attempts were made to establish colonies upon these shores. The Spanish tried long and hard to establish their civilization here, but met with indifference. The French made even greater efforts than their predecessors to possess the land, but they failed. The English strove to transfer the false phases of their civilization but were not successful. In due time, the representatives of the most advanced ideas of liberty and human dignity, the best fruitage of Christian discipline and culture, were bound up at home somewhere, were driven by oppression from their native land and they sought the central belt of this new world, essayed to plant a colony, and were wonderfully successful. Whatever they attempted seemed to prosper. They

were weak and friendless, but grew strong by trial, and rapidly became a power, spreading in every direction, taking root and growing vigorously, hardy and fruitful wherever they pushed themselves down, pushing, like Daniel's goat with the lion's horn, against every opposing power, and meeting with universal success. This goodly land was reserved for those hardy Puritans, those men whose moral natures were stern and vigorous, like the hard round muscle of the man of work, of brave and toilsome deeds; they believed in God, in truth, human responsibility and human rights; they had consciences and feared the Lord, bowed with reverence and awe before his holy law and cherished profound views of accountability to eternal principles and to the interests of the generations of the future. These men were trained for this very field and the identical work which the world needed to have done, and the new world guarded against all encroachments until they were ready to occupy it. In the fulness of time they came and found the prepared land in waiting. Straightway they began their work, the Lord was with them because he had decreed from ages past that the rich treasures of this land should belong to the children of the Christian kingdom, of which the old world was unworthy, and was induced in its blindness to drive them away and become instruments, unwittingly, to build up a cause which it verily thought to destroy. Had the Spanish, or the French, or the aristocracy of England, succeeded in possessing the whole portion of this continent, the result would have been in a painful contrast to what we now see. With their ideas of religion, liberty and duty, nothing would have resulted to relieve the gloom and depression which rested like a cloud of night upon all the nations of the earth. The fact that the shores were held sacredly without tenants, that those who tempted to occupy them were denied success, that those who had been schooled in the highest ideas of Christian civilization were driven to find a refuge somewhere, and were directed here, were so remarkably successful in founding a nation based upon the principles for which they suffered, justifies the belief that Providence had created and set apart this continent for such a development as we behold. These events were no accident.

dent, they are parts of a far-reaching and glorious plan of the Almighty, which he is still working out, and will more fully reveal in the events of the future. The good work began in due time, has progressed with wonderful energy, and gives promise of still greater things for truth and humanity in the generations to come.

Their principles and energy took form in institutions, and these institutions in turn cultivate energy and inculcate noble principles. Our laws and political customs educate the people to independence and love of liberty; they create an atmosphere of truth, the people breathe it, have their thoughts and tastes unconsciously affected, moulded, inspired by it. Universal education is a holiest, a national passion,—public sentiment makes every one feel that it is indispensable. All the children must be schooled, every body must have books and read the papers, every body must be informed of the doings of government and have an opinion of whatever acts or policy may transpire. The same law prevails here which induces conformity to fashion,—which obliges one family to demand a certain grade of furniture, to dress in a certain style, just because every body else does so. And this public sentiment is kept up, fed and invigorated by the deep, irrepressible convictions of a very large, intelligent and influential body of citizens, who give time, thought and money without stint to the cause of general culture and improvement. The religious convictions and earnestness which prevail are equally characteristic, and act as a mighty propelling power, pushing onward every form of social, political, moral, and material interest and enterprise. So long as these vital forces permeate the popular life, our reputation for energy, inventive genius, enterprise, love of order, obedience to law and devotion to liberty will not grow less.

What do these characteristics promise for our future prosperity? What they have done for us in the past indicates what may be expected in time to come. Our growth in material and moral power, thus far, is attributable to the character of our people and the principles and institutions which they hold dear, as well as to the excellence of the country which God has given

us. The same causes will operate in the future and produce results for civilization and liberty such as shall fill the world with gladness.

HOW WE GROW.

In 1783, our chief wealth and strength consisted in brave devotion to the eternal truths for which the Puritans risked life to defend and enjoy. The territory which we then claimed was only 820,680 square miles. Only eighty-two years have passed and we now hold beneath the folds of our flag 3,010,277 square miles, an increase of 2,189,597 square miles within the life-time of some who now live. "Manifest destiny," will, in the future, add to this vast domain the Mexican and British American possessions.

In 1775, our entire population was only 2,803,000,—not as large as some single States now possess. In 1860 it had reached 31,445,000. In 1775 we were among the smallest poorest and weakest nations on earth; eighty-five years have passed, and we stand among the largest, richest and most powerful. Had it not been for one hindering cause, one terrible burden, one powerful enemy to our principles and prosperity we should have attained a still more marvellous growth. When the most advanced type of civilization was planted here, slavery also came with its poisonous tread, and has grown with our growth and strengthened with our strength, and hindered, troubled, threatened, cursed and almost destroyed us. But the time has now come when that great foe, that satan of evil, is to be cast out. The convulsions attending the exorcism are fearful, the agony indescribable, the sacrifice of dear and cherished ones heart crushing; but he must go out; it is so fated; we are to be free from his poisonous power henceforth and forever. We have enjoyed a rapid growth in spite of this enemy; what may we not expect when he troubles us no more? When those states which have been palsied by his power shall feel the impulse of freedom, when free labor shall develop their exhausted resources, when enterprise shall fill all their borders with life, when the school-house, the church, the factory and all the arts of industry shall be cherished as they have been in the fre

states, will not a brighter chapter of progress than we have ever yet seen open upon us?

Our average rate of increase each ten years since 1775 has been a little over thirty-four per cent. If we calculate our future increase to be a little less (which is not likely to be the case) our numbers and strength will reach a point within the life-time of some now among us, which causes us to make large eyes when we sum them up. The sum total is almost too much for us to believe. In 1870 we may expect a population of 41,540,000; and in 1880 it will reach 55,663,000; in 1890 it will be 73,588,000; and in 1900 we may be sure of 98,607,000. We can hardly imagine the grandeur of such a nation as will people this beautiful land only thirty-five years from the present date, in about half an ordinary life-time. Many of our brave soldiers will see that day and rejoice over the fruits of the bloody sacrifices which are now freely made. How their hearts will swell with pride as they narrate the hardships and perils through which they passed to save the young republic from the destroying hand of traitors! How they will rejoice to see "old glory" floating over the largest, richest, freest and happiest nation in the world! And the republic will then be still in its youth, only one hundred and twenty years from its birth. If so large and vigorous when so young, what will it be when as old as Rome was at her overthrow? when as old as England now is? Let us follow down the stream of time a little farther, and note the prospective progress. In 1910, our population will reach 132,103,000. This will be an hundred millions increase in forty-five years. In 1920 we shall have 170,028,000; in 1940 319,666,000, or an increase in seventy-five years of over 287,000,000. Let those who love figures go on with the estimates, and learn how many people will live in the Christian republic one thousand years from this, and what will be the power and influence it will then wield among the nations.

With this large increase of population, all departments of our moral and material substance will multiply. The magnitude of our commerce and manufacturing establishments will almost outgrow computation. Our minds are staggered now

even in the attempt to conceive of them. Then what a school system we shall have! how many millions of scholars! what a catalogue of books will fill our libraries! Our colleges will be numbered by tens of thousands, and our graduates will be legion; two hundred millions of educated youth will come forth from the halls of learning in each generation, with the volume constantly increasing. Of the making of books there will be no end; literary periodicals will keep pace with the march of other departments of culture, and newspapers will be like the leaves of Ambrosia.

Christian churches will not lag in the grand march of events. Here are the vital, energizing, propelling forces which keep all else in motion, and allow nothing to stagnate and decay. So the church will, of course, gather strength, and the current of religious life and labor will grow deeper, wider and stronger in its steady, generous flow, and refresh the whole nation with the life-giving forces which inspire it. Fifty millions of members will be reported, and an hundred millions will be numbered in the Sunday schools; forty millions yearly will be contributed for missions; forty thousand missionaries will be laboring to bring the world to Christ; thirty millions will flow into the treasuries of the Bible and Tract societies, and a hundred thousand pious colporters will seek out the destitute and guide the millions to the path of life.

Such are the heritage and work we bequeath to our children. Our fathers lived and labored for us, desiring above all to lay a good foundation for those who should follow them. They were noble, godly men; they lived for a noble purpose, and being dead they still speak. Our opportunity is equal to theirs, our responsibility equals our opportunity. If we do our work well, if we are loyal to truth and duty, we shall increase the impetus of that redeeming, ennobling power which was planted here by our fathers, and send on the heaven-born tide to refresh and elevate our children and children's children, that they may be blessed and prove a blessing to the nations of the earth. Our brave army is doing this very thing; all true workers in commerce, productive industries, educational systems, in church, in the family,—all who are honestly, generously, manfully doing

their duty to God and man, anywhere, in any capacity, are of essential service in this grand enterprise. And the future is not uncertain. The past and the present unite in bidding us go forward with heart and hope.

A WORD TO CROAKERS.

Some persist in prophesying evil to this land, but we believe that God intends our good, and he is more than all who can be against us. When this fearful rebellion began, our enemies cried in glee that the days of the model republic were numbered, that we could never crush the rebellion; but three years and eight months of war have proved that we can maintain the integrity of the Union and crush the great rebellion. They proclaimed that we should be financially ruined, but prosperity has come in like a flood; that we could not procure money to prosecute the war, but the supply has been abundant; that half the North would side with rebels and cripple our efforts, but these divisions have not prevented our success. That aristocrats in Europe should thus prophecy evil we had reason to expect, but we have been annoyed and ashamed that the same evil croaking has abounded among a certain class of noted men among our own citizens. Poor sinners! They were blind and unbelieving; they could not understand God in his manifest purposes; they were deceived by their own low notions of the strength and interests of the nation; their hearts were opposed to liberty and hence they believed that slavery would vanish it. Thus far all their expectations have perished. Yet they persist in their gloomy prognostics, and now aver that our enormous debt will ruin us. They may not live to see their gloom dispelled, but the nation will live to see that their fears were foolish. Those who have faith in righteousness and in God, and will consider facts within their reach, now know that there is no cause for fear.

Let us look at the facts; light even now fringes the clouds which hang over us, and we have good reason to believe that brighter days are before us than we have ever yet enjoyed.

We will suppose that the war goes on until our debt amounts

to three thousand millions; it is now about two thousand millions, and increases at the rate of five hundred millions a year. The interest on that amount, at six per cent., will be one hundred and eighty millions. To pay this interest will impose a burden upon our present population of \$5,80 a person. But this will not come as a direct tax upon property, nor upon persons, but will rest as a tax upon the profits of trade, so that the ultimate burden will fall upon the people according to consumption, and not pro rata upon the population. Those persons who consume the most will pay the most taxes. The tax is levied after this wise; in duties on imports, tax on trade and manufactures, and on incomes. This brings the chief burden upon the rich and luxuriant livers where it ought to rest. Expensive articles and luxuries are taxed the heaviest. The manufacturer and importer pay the tax and add it to the cost of their goods, so that it does not injure them; the buyer pays the increase of price and that pays the tax. Those who buy largely pay a large tax, and those who buy but little pay but a small tax. If a man will drink wine and brandy, and smoke and chew tobacco,—if he will wear fine clothing and fare sumptuously every day, he will and ought to pay a large portion of the tax, while the man who spends nothing for luxuries and lives plainly pays little. Many, just now, are greatly concerned for the poor and the laboring men, and assert that the burden of taxation will ultimately fall upon them. But a little candid attention will show any one that such conclusions are wild. If a man has an income of ten thousand a year, he pays a tax on all above six hundred dollars. How does that come out of the poor? If a family buy five thousand dollars worth of goods yearly, they pay the tax on their manufacture, which adds just so much to the cost of the goods. Does this come out of the poor? Do not the manufacturer and the laborer receive just so much for their skill and labor as if the tax was not levied? If the consumer buys the goods, then he pays the tax, and not otherwise; and those who buy and consume the most pay the most of the tax, while those who buy and consume the least pay the least of the tax. This fact disposes of that sombre prophecy that in the future the laborer and the poor are to be

burdened and crushed by the great debt which will hang upon us.

The case of England indicates what we may expect in our history, only her situation was vastly more difficult than ours. At the close of the great French wars the debt of England was almost five thousand millions, and her population was less than fourteen millions, and very poor at that. With a small and poor population, on a diminutive territory, with a terrible land monopoly, a government ten times as expensive as ours, and an army and navy upon a war footing, England has flourished, increasing her population and wealth, and advancing in every element of civilization more rapidly than she ever did before. Shall we flounder and go to destruction with a smaller debt, with more than twice the population, with a territory infinitely larger and richer, with more intelligence and equal distribution of wealth among the people, with a cheap government and small army and navy to support, uncursed by a land monopoly, with every possible encouragement for private enterprise and thrift? If England has prospered under her burdens, we surely can carry ours and enjoy a still larger prosperity. We are capable of carrying twice the burden of taxes that England is, and yet we have no reason to expect that our taxes will be half as great. Indeed her current tax bill in times of peace is almost enough to pay the entire expenses of our war in addition to the ordinary expenses of government. We have a large and rich country, they have a small one; our population are intelligent, mainly own their farms and conduct their own business; their numerous peasantry are ignorant, private enterprise is discouraged, comparatively few own land or prosecute business on their own account. Our people produce more, earn more, have more to spend, and hence consume more than the English, and thus distribute the burden of taxes and pay them more easily. So that if our population should not increase, and our wealth should remain in *status quo*, we are amply able to carry the probable debt which will accrue from this war.

But we shall grow, and as we increase the burden will decrease. We have seen that in 1870 our population will be

41,000,000; in 1880 over 55,000,000; in 1890 over 73,000,000 and in 1900 over 98,000,000. If our taxes at the close of the war amount on an average to \$5.80 a person, in thirty-five years, the ratio will decrease to \$1.86 a person. Or on the hypothesis that each of the millions consume on an average \$300 worth of merchandise yearly, they may be obliged to pay at the close of the war \$5.80 on every \$300 consumed; or what cost them before the war \$300 will cost them after the war \$305.80; but in thirty-five years the same amount of goods will cost only \$301.86; and in 1940 it will be \$300.63, or 6 cents more than the goods would cost without the tax. Ignorance and inattention result in strange notions in regard to taxation. One would conclude from the speech of croakers that our national debt will exact a large part of the income of every laboring man in the country, and bring inevitable ruin. But when we reflect that the merchant who pays ten thousand dollars in custom dues, and the manufacturer who pays a large sum on his fabrics, add this sum to the price of their goods and their customers pay it, and that they only pay as they buy, we discover that the burden does not fall upon the poor who buy but little, nor indeed very heavily upon the rich who buy largely. Who will suffer by paying five or six dollars more for every \$300 dollars worth of goods they consume? If they were only able to buy goods worth \$300 before the war, and should be no more able after the war, they can use articles which cost in the aggregate six dollars less, or use less in quantity; wear a coat not quite as fine, silks not quite as expensive, drink a little less wine, and smoke fewer cigars. It is certain that the people could curtail indulgences enough to pay the entire interest on the public debt, and be a more virtuous and happier people in consequence.

We ought not to forget that our debt, moreover, is not to prove an unmixed evil; it will serve to develop our resources and increase our wealth. We have as a nation been burdened by two evils which have injured and hindered us more than a large public debt. One was the competition of foreign capital and labor with our own, and the other was the fickle and treacherous character of our currency. This war and consequen

debt is certain to cure both of these evils. The slave power was always an enemy to a protective tariff, and forced the government to such a policy as crippled home production, and kept us in debt to foreigners. We sent abroad to buy our cloths, our iron, and a large portion of the common articles of use; sold our cotton and wheat and corn and cheese, to pay our bills in part, and made up the balance in gold. What was the effect of this? It hindered home manufacture. European firms made it a point to drive our young establishments out of market. They would sell below cost until they had done that, and then make up the loss by high prices after they had gained a monopoly of the market. A knowledge of this policy prevented our capitalists from investing in home manufactures. Our iron and coal, and immense raw material of every kind, were valueless to us, because foreign capital would not allow us to develop them.

It also forced us to pay a higher price for the articles we purchased than we otherwise should have done. This price was enhanced in two ways; by adding to the first cost the expense of importation, and the profits of the importer; and deducting from the value of our grain, &c., the expense of shipping, and the profits of the exporter. Take a single case in illustration.

The steel files used in this country have been mostly made abroad. A man in Illinois buys a file for twenty cents and pays in corn at ten cents a bushel. That corn is carried to Sheffield, England, to feed the man who made the file. The file maker pays one dollar per bushel for the corn, and sells the file for ten cents, or gives ten files for a bushel of corn. In that transaction the corn is taxed ninety cents a bushel, and the files ten cents a piece; it is a tax just as much as if paid to the government. Now our debt assures us a steady tariff; capitalists, therefore, feel safe to invest in file works, which are expensive; this brings the maker and the corn raiser together, and both parties are benefited,—the file can be sold for more than in Sheffield and less than it was sold for here, and the corn can be sold for more than it was in Illinois and less than it was in Sheffield. Thus, as soon as the business is established, and home competition brings prices to a paying

scale, we get flax at a less price, and sell corn at a higher rate and both parties make more money out of the transaction. This same rule applies to the whole range of goods which we are capable of producing from our own raw material. This keeping the producer and consumer so far apart, when they may just as well locate near together, is a useless waste. Our debt gives us a protective tariff, the tariff ensures home manufactures; this will cheapen articles made and create a market nearer home for the product of the soil, and save the waste of long and expensive carriage.

Of course all investment of capital for the conversion of raw material into useful articles, will make labor more productive, increase wealth, increase trade by supplying means with which to purchase, and thus our national resources will multiply and our burdens become relatively lighter. Our tariff will, in a few years, result in doubling and trebling our manufacturing business; in calling capital and artisans from the old world, and thus increase population; create a better market for the farmer; promote the independence, wealth and general prosperity of the nation.

Another benefit which alleviates the evil of war and our debt is a uniform currency. Heretofore our currency has been scandalous. Each state made its own banking laws, which in many instances were only conspiracies to enable sharpers to rob the people. This has been destructive of confidence, has led to periodical financial convulsions and wholesale frauds, and unlimited counterfeiting. The losses of the people by this unsystematic system of banking, under every conceivable law, form and policy, have been enormous. Our annual loss from insolvent banks, discounts on uncurrent money and counterfeit money would go a long way towards supporting the government in times of peace.

But now we are to have a uniform currency, based upon national bonds, a currency which will be well known and received with confidence in every section of the country. There will be no necessity of going to the brokers every two hundred miles of travel to exchange uncurrent money, and little liability to losing by the frauds of counterfeiters.

This will give impetus, life and confidence to trade, and exert a most salutary influence upon all the concerns of the nation. These various causes cannot fail to produce a degree of prosperity greater than we have yet enjoyed. Consider the prestige that our victory over this formidable rebellion will give us; the removal of our greatest enemy and hinderance, slavery; the attraction which a truly free and righteous government will present to the lovers of freedom in the old world, and which will bring them to our shores in swarms; consider the extent of our domain, our inexhaustible natural resources, and the intelligence, enterprise and morality of our population, the nature of our institutions, and the redeeming, ennobling power of our religion; the rapid increase of our people and the security of person and property which all enjoy; the visible hand of God in founding and guiding the nation thus far in its onward progress; and the grand field of usefulness which is open before us in the future; and we shall all agree that there is good reason to believe that this young Republic has a most glorious future before it.

We believe in that future. We see lines of preparation all around for a march of centuries. The excellencies of our Christian government are to show themselves in the future with more vigor than before, the ordeal of blood through which we are passing is a birth,—a new birth to a higher life and rich attainments,—and fewer dangers will infest our way in the future than heretofore. Our faith and hope repel the doubts and fears which some political dyspeptics would thrust upon us; our assurance of the “good time coming” is unshaken by all their croakings, and if our grand-children, or any body’s else grand-children, shall chance to brush the dust from this paper and read our poor sentences, as they enjoy the glory and felicity of citizenship in a Republic of 500,000,000 freemen who can read and write, let them know that grandfather foresaw and rejoiced in their prosperity; that he had no fellowship with those who prophesied evil of God’s chosen Republic.

Had we words to express our emotions as we contemplate the position of this free nation among the nations of the earth in that coming day, we would set down right here a peroration

which would thrill every heart. We would photograph a Republic of 500,000,000 of intelligent, industrious, law-abiding, happy people, governing themselves by laws of their own making, the admiration and wonder of all nations, possessing power and influence which all peoples and governments respect or fear, and doing a work which is rapidly elevating all the oppressed to capacity and the enjoyment of liberty and thrift; a nation wielding its great power for good, inspired with generous interest for all men, loving justice more than power, and invincible in influence because just and equal in all her policy at home and abroad.

But we could not do justice to our theme if we attempted it, and will leave it right here, only repeating our firm confidence that the Lord planted this Republic as a new base and centre of Christian civilization, whence light, truth and liberty may penetrate all the tribes, kindreds and nations of the earth, and for this we will ever ascribe to Him praise, honor and glory.

ART. II.—THE POOR AN ESSENTIAL ELEMENT IN CIVILIZED SOCIETY.*

"Ye have the poor with you always, and whensoever you will ye may do them good: but me ye have not always."—Mark 14 : 7. See also Matt. 26 : 11, and Jno. 12 : 18.

Our kindred over the water indulge themselves in pleasantry at our expense for our usage of the word "institution" to denote slavery and other things which they think unworthy of so dignified a name. But we are to speak this evening of that which is so firmly established, that if we call it an "institution" they may not charge us with calling the transient and temporary by a name that signifies endurance through the changes

* A sermon delivered before the Portland Benevolent Society at its sixty-first Anniversary.

of time. Poverty is an "institution" that no revolution can abolish, and no progress outgrow. Poverty is inseparable from every state of civilized society yet discovered, and our text, speaking of all the future, says, "ye have the poor with you always." These words of the Saviour but repeat the substance of the words of Moses, "The poor shall never cease out of the land." Deut. 15: 11. This assertion, so humiliating to our proud aspirations, was made to Israel on the march to a land flowing with milk and honey; it is repeated by our Saviour as humanity under him begins the march towards the millennium. He also announced that in the judgment of the great day, the final destiny is to be settled by our treatment of the poor as test. You perceive our theme is not very palatable,—"**THE POOR AN ESSENTIAL ELEMENT IN CIVILIZED SOCIETY.**"

Is this theme such as to induce any one to say, "Is it indeed so? Is all that prophets have declared and poets sung about "the good time coming" delusive? Is there no far-off future, when the sword is to be beaten into the plow-share and spears into pruning hooks? Is there no progress in human society?" There is progress; there is a good time coming, despite the proposition that *the poor constitute an essential ingredient in civilized society.*

The paradox is relieved by keeping in mind that "poor" and "rich" are not terms of absolute signification, but comparative only. In some communities, for instance, a man who is the possessor of a clear \$5000, though he may have a family dependent upon him, is "well off," "rich;" the same man in London or New York, deprived of employment, would have scarcely income enough to pay his rent; food, clothing and the means of mental improvement must come from the resources of others. So, looking to the future, whatever be the progress and alleviations, as compared with the present, there will always be a class of persons, dependent upon others than their immediate relatives for what will then be regarded "the common comforts of life." In this sense, "the poor shall never cease out of the land;" "Ye have the poor with you always."

We now make a wide distinction between "*the poor*" and "*paupers*." The poor man is destitute of property, but he has

spirit, courage, industry, enterprise; the other is usually destitute of all, and turned over to the care of the town. The poor may accept help and encouragement to rise above poverty; the other is usually incapable of encouragement. The poor by encouragement generally, rise above their condition to competence; rarely so with paupers. The poor, by neglect, by want of sympathy, by misfortune after misfortune, may have their spirits broken, and then they sink from poverty to pauperism an event which is a calamity to themselves and a great loss to society. It is the *poor* we are always to have with us; *paupers*, we may hope, will almost or quite cease from the land in "the good time coming."

That the poor are inseparable from human society will appear, if we for a moment consider the causes of poverty and pauperism, which of course are the same in the lack of external means.

In this country and Great Britain, the chief cause of pauperism is intemperance; especially in the latter country beer drinking. One of the most mournful sights one can see is that of the laboring class in England, in addition to the waste of the week in this vice, finishing every Saturday night the week's earnings on what they call a little "more beer;" so that the moment employment ceases the great mass is dependent upon charity.

In Massachusetts, out of 27,000 home and foreign born paupers, 18,000, that is two-thirds, are by the legal returns traced directly to intemperance. No doubt many more cases are indirectly attributable to the same cause. We may well predict that this class may not be with us always.

But the poor may become dependent through causes not in any way criminal in themselves or others. Not to speak of war, there are a thousand sources of physical injuries, by land and sea, rendering many dependent. Women and children are often rendered subjects of charity by the infirmity or death of those upon whose wages they have been dependent.

Industry, skill and economy are the virtues upon which the property of the human family is primarily dependent. So idleness and wastefulness are too frequently the sources of individ-

al poverty. It may be hoped that progress may greatly diminish these causes. Mental derangements, as insanity and idiocy, are still fruitful sources of poverty. We have reason to fear that these sources may not be very rapidly diminished in the present state of society.

But, aside from intemperance and other criminal habits; aside from lack of industry and economy; aside from lack of employment, from war and financial revulsions; aside from the destruction of property by land and sea; aside from physical debilities and such mental causes as are distinctly classed under the heads of insanity and idiocy,—a great amount of chronic poverty results from an unfortunate mental condition which we may indicate, perhaps sufficiently to be understood, if we call it depression of spirits—want of cheerfulness and hopefulness. Poverty is thus often more of the mind than of physical limitations. The lack of a cheerful, hopeful spirit; the lack of a spirit which firmly trusts in an overruling Providence, which is certain to reward at length industry and integrity with competence, dooms many a man to life-long poverty.

But we have said sufficient of the causes of poverty for our purpose. It is plain that while much poverty may be directly or indirectly referred to the human volitions, there is a portion that is entirely above human skill and human virtue to prevent. Of course, then, our proposition is sufficiently explained and established;—that the poor are an inseparable element in civilized society. The Bible not only asserts the fact that a certain amount of poverty is perpetual, but that it is so from causes beyond human control, and therefore its existence is beyond human responsibility. “The poor shall never cease out of the land: *therefore* I command thee, thou shalt open thy hand and wide unto thy brother, to thy poor, and to thy needy in thy land.” Deut. 15: 11. “Ye have the poor with you always, and whensoever ye will ye may do them good.” But there is

OBLIGATION TO CARE FOR THE POOR.

The God under whose government the poor are not to cease out of the land, the poor to be always with us, has made the obligation alike perpetual:—to take care of the poor. So long

as there is a class of persons dependent upon the property of others for the common blessings of life, so long, by God's express declaration, the obligation rests upon those not thus dependent to open the hand wide for their relief. The Saviour adds, "but me ye have not always," but leaves the poor in his stead, and before announces that in the day of final awards he will say in effect, "*Inasmuch as you have cared for them you have cared for me ; and inasmuch as you have neglected them you have neglected me.*"

In Israel this care for the poor as the Lord's peculiar charge was enforced by many laws and precepts.

"Thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God." Lev. 19: 10.

"When thou cuttest down thine harvest in the field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless and for the widow: that the Lord thy God may bless them in all the work of thine hand. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless and the widow." Deut. 24: 19.

Then there was ordered the tithe of the third year, making provision alike for the Levite and poor. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shall lay it up within thy gates: and the Levite and the stranger, and the fatherless, and the widow, which are within thy gates, shall come and eat and be satisfied." Deut. 14: 28, &c.

* "He that hath mercy on the poor, happy is he."

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard."

"He that giveth to the poor shall not lack, but he that hideth his eyes shall have many a curse."

"For the oppression of the poor, for the sighing of the needy now will I arise, saith the Lord."

"The needy shall not always be forgotten: the expectation of the poor shall not perish forever."

The benefactor of the poor has promise of peculiar divine favor.

"The liberal soul shall be made fat; he that watereth shall be watered also himself."

"He that hath pity upon the poor lendeth to the Lord: and that which he hath given will he pay him again."

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day.

The Gospel's greatest peculiarity is that it is to be preached to the poor. Jesus leaves the poor in this world as the representative of his person, that by them he may test what would be our conduct toward him were he present. Himself so poor that he had not where to lay his head, yet he always carried a purse for the poor. "Give," said he, "and it shall be given to you: good measure, pressed down, shaken together and running over, shall men give into your bosom; for with what measure ye mete shall it be measured to you again." "Sell that ye have and give alms, provide yourselves with bags which wax not old, a treasure in heaven that faileth not." "It is more blessed to give than to receive."

The apostles, soon after the descent of the Holy Spirit on the day of Pentecost, caused a Board of overseers of the poor to be appointed in the first Christian church ever formed. Whole estates were given by members of that church for the poor. A man and his wife were slain by miracle for feigning the virtue of giving all of their estate to the poor. The sum of the apostolic doctrine on this subject, is thus expressed by John: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him?"

But we have not time to cite from the Scriptures a tithe of the passages which enforce the obligation to care for the poor. When an angel visited Cornelius, the pious centurion, the angel assured him that his prayers and his alms had come up for a memorial before God, as much as to say that the one would not be acceptable without the other. In Turkey, among the Mo-

hammedans even, giving to the poor is considered a duty equally with prayer: the more pious of them devote one-tenth of their income *exclusively* to this purpose. Solon's code for the Athenians directed that the state should adopt the widows and orphans of those who fell in battle. It was reserved only for the Roman code to utter the infamous sentiment: "It is better that vagabonds should die of hunger than that they should be supported in their begging."

In about all Christian countries there exist as an offsprig of Christianity, liberal and humane institutions, sanctioned and supported by the laws, for the care of the blind, the deaf, the insane, and other unfortunate classes who are in need of asylums. In all, comparatively liberal and humane provisions are made for the poor who come to depend upon legal support.

In the year 1818, in England, when the population was but eleven and one-half millions, the government raised for the poor about \$39,000,000. By the general improvement of society and especially by improved legislation, the poor tax, in the same country in 1859 with 20,000,000, nearly double the population of 1818, was only \$41,000,000, that is \$2,000,000 only more than in 1818. Still the poor tax in that country is double what it is in the state of New York and even nearly double that of the city of New York, where 75 per cent. of the paupers are foreigners, or next step to it.

In London, 1859, there was raised for the poor by law \$6,000,000. By voluntary contributions, \$4,000,000. Altogether \$10,000,000, that is \$4.28 for each inhabitant. In New York same year by law \$624,482. By voluntary contribution \$586,119.

It is worth inquiring how it is that in France, that only about one dollar to three in England is raised for the poor in proportion to the population. Is it because there is but a third of the poverty in France there is in England, or is it because the poor are cared for three times better in England than in France? We ask this question, only because we are not able to answer it.

As to the care of the poor, begging, or mendicity, is regarded, perhaps everywhere, a great evil and is often checked by law. In Bavaria it is said to be entirely suppressed by law.

In helping the poor by law or by voluntary donations, it requires much wisdom and tact to render the help without increasing, by inducing idleness and thriftlessness, the evil we attempt to alleviate. This willingness to be helped involves, perhaps, one of the most difficult problems on the whole subject. The proper remedies and the wise alleviations for those who are in need of assistance will seem to be more and more involved in difficulty, the more one gives thought to it. It is not without a proper degree of hesitation that attention is invited to some suggestions which are the result of not a little observation and reflection on this difficult part of this subject. Here and now we have only time to make the suggestions without entering much upon reasons therefor.

1. As poverty is more of the mind than of external limitations, as we have seen, we have much more faith in mental medications than in mere physical expedients:—in the way of prevention rather than cure.

(a.) Two-thirds of the pauperism even of Massachusetts, as we have seen by legal returns, result from a single crime,—intemperance. No doubt, much of the remaining third springs from other crimes, either on the part of the paupers or others, and usually those upon whom the paupers are lawfully dependent. Now it is manifest that the cause of total abstinence is one of the greatest preventives of pauperism and that the further promotion of that cause is yet to accomplish much further good. How much better for society to expend money and labor in that cause than to spend ten times as much of both in building poor-houses and supporting paupers.

(b.) It is evident also that religious instinct is efficient in the same way, both in preventing the pauperism that grows out of crime and that which springs from depressed spirits, from idleness and lack of economy. The statistics of crime show, for instance, that persons who enjoy good Sabbath school instruction in childhood and youth very rarely become criminals.

(c.) In this point of view, our common school system, we have every reason to believe, pays its own way, even pecuniarily, in the prevention of crime and pauperism. They will ac-

comply much more when they do more to promote physiological knowledge among the people. Any thing whereby the mental faculties are awakened and developed has a powerful tendency to prevent both pauperism and dependent poverty.

Here, too, we may name, notwithstanding the treatment is partly physical, reform schools; the training of the blind and deaf and idiotic, to various occupations by which they can at least in part support themselves and contribute directly to the welfare of others.

2. In every government it would be both humane and economical to furnish every person with employment; if he cannot furnish himself. The wages, though reasonable, might be so moderate as not to prevent the intention to encourage only those who need this sort of help.

3. In the way of providing against pauperism or dependence upon charity, so far as human skill and foresight can go, there is nothing, it seems to us, for the individual in humble circumstances equal to property and life insurance, when in trusty hands and conducted on right principles. The latter, especially has the effect not only to afford material assistance in time of sorest need, but also to sustain the spirits of those who without this help might sink into despondency.

4. All these preventives, as well as others, should be used liberally as wisdom permits, to preserve as many as possible of the poor from becoming paupers, or dependents upon legal taxation. If any must go to that sad doom, let it be rather criminal paupers than the honest poor; and when there, let mental discipline and down-right industry be wisely blended in their care.

It is a sad loss to society to permit one person from *shame* poverty to become a pauper. It is a loss on the score of economy. It is a greater loss on the higher scale of religion and humanity. Better almost starve and freeze out of the poor house, than to be well-fed and well-clothed there. Let every one keep afloat as an independent self-cared for mortal, even to the utmost pitch of endurance. Let every one help to keep

others up so long as he can and keep out of the poor-house himself. Do any thing to secure this end but undertake to live by crime or mendicity.

5. But of all the individual safe-guards against pauperism, or even dependent poverty, no doubt the best one is, *to have the consciousness of being a constant and systematic benefactor of the unfortunate and needy*. This is the best possible medicine of the mind, and if you can keep that in good condition, the wolf can usually be kept from the door. In this, the wonderful saying of our Lord Jesus has its most important application and highest fulfilment: "It is more blessed to give than to receive."

Let a person lay aside, steadily, a definite portion of his earnings, or income, for beneficent purposes to be used as occasion calls; let him feel the *constant luxury of blessing others*; let him love beneficence in proportion as his means increase and cleave persistently to his systematic beneficent bestowments;—and that man, of all, is best protected against the poverty that is dependent upon law. He has the right frame of mind; he can bear adversity; and, what is more difficult and very rare, he can bear prosperity. He will not lack enterprise and he will be well protected against wild speculation.

John, the beloved apostle, said to his friend Gaius, "I wish above all things that thou mayst prosper and be in health even as thy soul prospers." That is, the apostle held that the highest ideal of life is a cord composed of three *equal* strands, genuine religion, bodily health, and the pecuniary means with which to bless others. Health and wealth are sure to be abused if either form larger strands than religion. Gaius, according to the apostle, had religion enough to bear a little more health and wealth. So the apostle prayed that he might prosper in pecuniary affairs, and have health in the ratio his soul had prospered.

But, mark well, it is not every sort of religion which is a sufficient balance for health and wealth; it must be the kind which Gaius had, and by reading the third epistle of John you will find his religion bore good fruit in very liberal beneficence at home and abroad.

(1.) The beneficence should be stated, and in proportion to prosperity, because the poverty is perpetual, and it is for the highest good of all that the poor should share in the general prosperity.

(2.) About one-tenth is a proper average rule—too much for the poor and too small for the very wealthy. We speak of all causes of beneficence of which about one-third, perhaps, should go to the poor. When we say one-tenth, we mean of what one would spend upon himself and family, and what he would add to his capital. This form of statement avoids questions of taxes, interests, expenses of business, &c. This much, at least, was the rule under the patriarchal and Mosaic dispensations. We ought not to think of less under the New. The New Testament is a book of principles, as the old of specific rules; but even the New, on this topic, preserves specifications:—"On the first day of the week, let every one of you lay by him in store according as God hath prospered him." It is statedly and weekly, especially for those who can so often know their incomes. It is for every one. This rule was given specifically for raising money for the poor. No Christian was excepted. It was to be in proportion to the prosperity.

The fund thus accumulated is a sacred fund, "hallowed things," and never to be touched only for causes of beneficence. In this way the supply is constant and according to our prosperity. As in old times, the poor are to share with the rich the olive and the grape, no less than of wheat, of articles of taste and luxury, as well as of those necessary.

This plan, by system, is most convenient for the donor, and most adapted to bless him spiritually from week to week. When this rule is observed: "Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house and have given them to the Levite and unto the stranger, to the fatherless and the widow, according to all thy commandments which thou hast commanded me. I have not transgressed thy commandments, NEITHER HAVE I FORGOTTEN THEM."

6. This stated and systemized charity of the individual ought to be organized by community.

Suppose a board of responsible men, men competent by disposition and experience to take care of the poor, to discriminate so as to check those who are able to take care of themselves, but ever ready to accept charity from the worthy poor who would suffer death rather than ask an alms—men ready to do their work without salary or perquisite—appointed by “the Society for the Amelioration of the condition of the Poor;” suppose into such a treasury each of the self-supporting, from the mechanic to the wealthiest man in a given town, paid (at stated times) each year one-third of the sacred tithes, or three per cent. of what he now expends upon his own family and adds to his capital—each one pays it without expense of collecting—a voluntary matter between each donor and his God alone as to amounts and times.

With such a treasury, such a board could ameliorate the present condition of the great majority of poor so as to meet present wants, not only, but it could enter upon the more permanent work of providing economical and agreeable tenements for the families of the poor. Home is too sacred to be forgotten by those who would really bless the poor; and to this end there must be pleasant, well-ventilated tenements, at least so far as these may be provided with proper economy.

These tenements might be purchased or built from year to year as means would permit. In repairing and building, certain amounts of labor might be furnished for the poor in times when it is difficult to find employment.

These tenements might be let upon certain moderate rents—always at some rate if there should be the least ability to pay. In the case of those unable to pay any part, by this plan society could at length, besides providing a permanent home for all the needy, secure a saving of funds in their support in the way of rent, for the very poor pay highest rent.

The tenants admitted to these tenements, must submit to certain restrictions and guardianship, such as a visitation sufficient to teach them habits of tidiness and economy and care of health. The poor are often very wasteful, proverbially so, and especially careless of health. To a certain extent this

waste could be stopped, and, while under proper direction many families would learn frugality and become inspirited enough to rise above want.

Thus we have spoken a few things on poverty as a perpetual ingredient in civilized society; of its causes; of the obligation it imposes upon society; and of some of the ways of ameliorating the permanent part of poverty, and banishing so much of it as is attributable to human volition. We have seen it is more of the mind than the body. We have seen that as the poor are always with us it is best for society that the care for them should be perpetual, sufficient and prompt, so as to save, if possible, the poor from becoming paupers, that our contributions be stated and in ratio. And finally we have suggested that our individual systematic bestowments should be organized so as not only to furnish food and clothing for the present pressing wants of the poor, but to look to establishing for them economical and agreeable tenements, upon moderate rent, or without, and such guardianship as shall make them abodes of neatness and frugality. This might, indeed, to a certain extent be accomplished under the legal support of the poor.

It may seem far off when any thing so adequate as that suggested will be realized, but the time will come when the gospel will be preached to the poor—the whole gospel—the gospel for soul and body.

ART. III.—ESCHATOLOGY:—

AS IT RELATES TO THE DOCTRINE OF THE RESURRECTION.

The question of a future life is of momentous interest to us all. It has engaged the attention of the thoughtful and serious in all ages. What is death? what is beyond it? to what is it a transition? what does it terminate, and what inaugurate or introduce? If it be not annihilation, but opens to a future life, what is that life? where is it to be? when to commence? Is it changeless? is it endless? Is it happy or wretched? What relation has this *body* to it? and what the spirit as now allied to the body? Does this present life affect that other life? does it influence it, characterize it, determine it?

These are questions which the mind cannot put away if it would. They will rise to the thoughts, and stir the stillness of the soul, and will awaken interest and concern until satisfactorily answered.

It was in part to answer these questions that Jesus Christ came into this world. He brought life and immortality to light. That which was obscurely revealed in the Old Testament, and still more dimly by the starlight of nature,—he brought out into full-orbed glory. It was his two-fold mission to *set forth* in fullest light the fact of the future life, and to *prepare men* for that life.

But we shall limit our present inquiries to the subject of the resurrection, and to the particular aspect of it that stands opposed to the theory of those who deny its literalness, namely, that the body is to rise again from the dead.

This doctrine of a literal resurrection is rejected by not a few who profess to take the Bible as their guide. Such deny not only the literal resurrection of the *body*, but they deny, also, that there is to be a final judgment day at the end of time, and some of them—that time itself has any end. They do not believe that the body of *Christ* was raised from the dead in any way or form of which the senses could take cognizance. They declare that the only resurrection of the body of Christ, or of

men, is in the mysterious evolving of a spiritual or impalpable body from the lifeless form at death or subsequently.

We shall examine the subject of the resurrection, or anastasis with the above theory in view. We will lay down the following propositions:—

1. The resurrection of the righteous is to be after the manner of Christ's resurrection. But,

2. Christ's resurrection was that of the body literally. Therefore,

3. The resurrection of the righteous is to be literal, or that of the body; while in consequence of a spiritual union of believers with Christ, it will be a resplendent and glorious one.

If the first and second of these propositions are proved, the third will follow as a necessary conclusion or consequence. And it will appear in the course of the discussion that the doctrine of the resurrection of the righteous includes or necessitate the doctrine of the resurrection of the wicked at the last day. But to the propositions as above stated.

1. *The resurrection of the righteous is to be after the manner of Christ's resurrection.* It will be as nearly so as the nature of the case admits. Christ in rising, remained to complete an unfinished work on earth, before he entered into his glory. And he had need to appear in a *body* that could be identified as his own, and in which he could commune and converse with men.

The righteous have no such unfinished work to perform at the resurrection; and will, therefore, rise in a resemblance or likeness to Christ as seen in his transfigured state. We therefore, said that the resurrection of believers will be as nearly like that of Christ as the nature of the circumstances admit. So the Scriptures apparently teach. We go to *them* for light upon this subject. We have no other light to guide us. Analogies are unreliable here; nature is silent upon this subject or utters only a doubtful voice; and argument founded upon pure reason fails for want of clearly ascertained premises or authenticated facts. We go, therefore, of necessity to the Word of God, to him who only hath immortality (as the source of it or in the disposal of it.) The apostle to whom the Lord spok

last, in vision, declares that Christ is risen from the dead and has become the *first fruits* of them that slept; that is, he became an earnest, a predecessor, or forerunner of those that slept. This is the idea of first fruits in Scripture. We are told, again, that as in Adam all die, even so in Christ shall all be made alive; that is—shall rise from the dead. But every man after his own *order*, Christ the first fruits, afterwards they that are Christ's at his coming. The word "order," here, might properly have been translated *rank* or *cohort*, denoting an order or procession from the grave; Christ leading or anticipating the rest; and those who slept in him following in their place and time. And the presumption is, as will be seen in the course of the discussion, that the wicked shall follow, in shame and everlasting contempt, and thus end the procession.

Such is the Bible view of the *order* of the resurrection. Christ was the first to rise from the dead in the grand procession of the anastasis; that is, the first to rise to return to the grave no more. And thus his resurrection is put first in the series of literal resurrections, as the forerunner of the whole, and the fashion of that of his followers that are to succeed him. His rising thus from the dead after the crucifixion established the *possibility* of a resurrection, and so established the *doctrine* of the resurrection, as also its *order* or succession. His resurrection was the forerunner, the pattern and assurance of the resurrection of his followers. He is the Head, they the body, and will follow their Leader from the grave in their time at the last day. Of this he gave them assurance when he said, "Because I live ye shall live also." Another hath said who spake by inspiration, "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be *like him*, for we shall see him as he is."

And in his rising at the third day he gave proof of his *power* and *purpose* to raise his followers from the dead, and in his own likeness. For at that inaugural of the final resurrection scene, as connected with the sublimities of the crucifixion, we are told that "Graves were opened and many bodies of the saints which slept arose;" whether to return again to the

grave, or to accompany Christ as a retinue to his final kingdom, is a question of curiosity rather than of material consequence. Either way, it illustrated at the moment his authority and power over death, and the resemblance between that early resurrection of the saints, and the resurrection of the Lord; so leading us to look for a like resemblance in the last day, in the resplendent rising of his followers, with the glorious resurrection body of Christ as shadowed forth on the mount of transfiguration. As was the first fruit, so also shall the lump be. As was the glorious resurrection of the Lord, the supplementary work of earth completed, so will be the resurrection of them that sleep in him.

2. We are now to show that *the resurrection of Christ was a literal one, or that of the body*. This would seem scarcely susceptible of a doubt. It were as easy to set aside any other doctrine or fact of Scripture as that the body of Christ actually rose from the dead. What care was taken to prevent fraud or deception here! And though it was from no friendly interest that such care was taken, yet it helped demonstrate a fact that has become the corner-stone of Christianity. Said the angel to the woman at the tomb, "He is not here, he is risen as he said. Come see the place where the Lord lay. Go tell his disciples that he is risen from the dead, and behold he goeth before you into Galilee, there ye shall see him."

Christ had foretold that he would rise again from the dead on the third day. And the angel relates these facts as the fulfilment of his words. It cannot be doubted that the body of Christ was laid in the tomb; that a stone was placed against the door; that a seal was put upon it; and that a guard of soldiers was placed around the tomb; not indeed by the *friends* of Christ but by his *enemies*, to forestall imposition in the stealing away of his body by his disciples in order to prove his prediction as touching his rising true. But the body disappeared; not from any fraud of his followers; or any failure to make the sepulchre secure. Did, therefore, his enemies take it away? They had no *motive* to do this. The motive from their stand-point was all the other way; namely—to prove that his body had *not* risen from the tomb, and that his prediction

to that effect was false. We say his *enemies would* not have taken him away; his *friends* certainly *could* not have taken him away. A timid scattered few could not have attempted to force the armed Roman guard, which his enemies had stationed around the sepulchre. He, therefore, rose personally from the grave, as is recorded of him. He rose in spite of that guard, rendered powerless by the hand of God.

And what were the words of Christ himself to the disciples afterward? "Why do thoughts arise in your hearts?" (that is, doubts or questions.) "Behold my hands and my feet, that it is I myself!" put this apparent body of mine to the test of the senses. "Handle me and see, for a spirit (a spiritual body or apparition) hath not flesh and bones as ye see me have." And he showed them his hands and his feet; and afterward he bade Thomas, doubting as to his identity, to reach forth his hand and thrust it into his side, that all doubt as to the literal body or person before him might be dispelled.

And he afterwards ate with the disciples, to show them beyond all question that it was himself, his real person or body that had appeared unto them, and not a mere apparition or spiritual body.

How could the matter of identity be made more clear? What other tests could be added to these and such as are recorded in other parts of this chapter? In the face of such proofs, can the doctrine of the literal resurrection of the body of Christ be doubted?

Nor does it militate against these proofs of identity and literalness to affirm that in several instances after the resurrection the eyes of the disciples were holden or obscured,—that they did not recognize Christ; and that he seems to have transferred himself from one place to another miraculously, and to have appeared before them suddenly the doors being closed, we would be led to expect that the intercourse of Christ with his disciples would be signalized by frequent miracles after his resurrection, not less than before. Indeed, they might have been led to doubt the identity of his person and nature, if miracles had wholly disappeared from their intercourse with him

after his resurrection. Would they not expect that he whose voice had stilled the sea, whose feet had walked upon its tumultuous waves, whose hand had raised the dead, would give the *same signs* of miraculous power after his rising as before?

It cannot be argued here that the resurrection of Christ was a *moral* rising, as some have attempted to do. Christ was never *morally* dead. He was not implicated in the transgression or the fall. He was without sin, neither was guile found in his mouth. It was on the ground of his perfect sinlessness not only, but of his superabundant righteousness, that he was able to make provisional satisfaction by his death for the sins of the world. He, indeed, bore our own sins in his body on the tree. But he bore them as our sins and not as his own. The word "moral," as referring to the resurrection, is used in a figurative sense, and implies an antecedent death in trespasses and sins.

And, as we have already seen, the resurrection of Christ could not have been a *psychological* or impalpable one, as maintained by Prof. Bush and his school. For a rising from the dead in the sense of the development or evolving of an included spiritual body could not be known or proved; for it could not be brought to the test of the senses, as the resurrection of Christ's body had need to be. And such a hypothesis is contradicted, moreover, by the clearest statements of Scripture as we have already seen.

But it is written, "That it *behoved* Christ to suffer and rise from the dead the third day." It may be asked why it "*behoved*" Christ to rise from the dead, as well as suffer on the cross? Why was it not sufficient to the great ends of salvation, that he *suffer* merely? Why must he needs rise also from the dead? Of what use was the resurrection of Christ's body in the scheme of redemption? Why does the apostle in writing to the Corinthians, fifteenth chapter, lay such stress on this doctrine of the resurrection of the body of Christ? "How say some that there is no resurrection of the dead? If there be no resurrection, then is Christ not risen, then is our preaching vain, and your faith also vain. Yea, we are found false wit

nesses of God, we testified that he raised up Christ." We have here a clue to the question of importance attached to this doctrine in the Scriptures. It is made the hinge upon which the system of Christianity rests. It is by the resurrection of Christ that his Messiahship is demonstrated; the proof of which rests by divine arrangement on this one foretold event. It thus became the corner-stone of Christianity. The proof that Christ was the appointed, predicted Saviour of the world, was placed on this ground of his resurrection from the dead on the third day. Hence it *behoved* him to rise from the dead as foretold in the Scriptures. He was delivered for our offences and raised again for our justification, or the vindication of our faith in him as the atoning Saviour. Therefore he gave to friends and foes this seal of demonstration, in proof of his Messiahship.

All was staked on the transpiring of this grand two-fold miracle of his resurrection from the dead on the third day: two-fold, we say, for it was to be the recurrence of a definitely foretold event, which involves the Divine agency in the foretelling of it; but which event itself required special Divine interposition for its accomplishment. If Christ rose not, as predicted or promised, all failed; his word was proved false: but if he rose by special Divine power, as foretold, then was his claim to be the Son of God proved to be valid, and Christianity demonstrated to be true. The faith of the world would rest, not on assumption or superstition, but on solid ground; on divinely authenticated proof.

The faith, indeed, that justifies the soul rests on the *death* of Christ; but the faith that established the mind in its confidence in Christianity takes hold of the resurrection of Christ. In other words, the faith that gives conviction to the heart rests on the crucifixion; the faith that gives conviction to the intellect, on the resurrection of Christ. Atonement is by the death of Christ; Christianity comes of his *rising* from the dead. I would take an inquirer to the cross; but the skeptic to the tomb! *There* is atonement, *here* the proof of it.

It was indispensable, therefore, that those sent to preach repentance and remission of sins through faith in Jesus Christ,

should have full knowledge of the fact of his resurrection to life again. There was need that they should be eye-witnesses of these things. Accordingly men were chosen to the apostleship who had personally seen the Lord after his resurrection. And they were to begin their work at Jerusalem, where the resurrection actually took place, and where the proof of it could be demonstrated beyond a doubt or cavil.

We have been thus explicit upon this question of the literal resurrection of the BODY of Christ, because of the place it holds in the system of Christianity, as the corner-stone of proof on which it rests. Give up this doctrine,—leave out this foundation,—and the whole system falls to the ground; but this doctrine established, this corner-stone in its place, and the system stands, and the gates of hell cannot prevail against it.

3. We pass now to the final proposition: *the resurrection of believers is to be that of the body.*

If the resurrection of the righteous is to be after the manner of Christ's resurrection; and if Christ's resurrection was that of the body, it follows that the resurrection of believers is to be that of the body also. In fact this final proposition depends for proof on the foregoing ones. Those established, this follows as a necessary consequence.

It may be asked if the bodies of the dead will rise in their gross or corpse-like condition? If they will have flesh and bones as Christ's body had after his resurrection? We answer, that Christ remained on earth a season to finish a work which he could do only after his resurrection; and in that form of physical existence which he had before his death. There was need that he enlighten and strengthen his followers; that he commune and converse with them for their joy and comfort; there was need that he should accomplish what he had foretold them, and demonstrate the identity of his person to the senses, so that his Messiahship should be confirmed and his kingdom established.

But this work finished, he left communing with men personally, and ascended to his kingdom in his glorified form, where his risen followers are to be like unto him in glory.

Precisely what change took place in the body of Christ :

the ascension, it is not necessary that we should know. A few of the disciples were permitted to have a glimpse of it on the mount of transfiguration. And it was of surpassing splendor; but the change was not such as to destroy the identity or reality of his person as seen and known while on earth.

The saints at the resurrection will have no unfinished work in life to accomplish. They will enter at once upon their glorified state. They will rise in refined and spiritualized bodies. This corruption shall put on incorruption; this mortal shall put on immortality. He who saw Jesus in his glorified state has declared,—the dead shall be raised incorruptible. “That which thou sowest is not quickened, except it die. But God giveth it a body as it hath pleased him, and to every seed *his own body*”—changed, indeed, into a more beautiful and glorious form. The believer at the resurrection, we infer, will have *his own* body virtually, literally, as to personal identity; but it will be a far more resplendent and glorious body. It is sown in dishonor, it is raised in glory; it is sown a natural body, it will be raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly.

Nor can it be doubted that the resurrection of the body is to take place at the end of time. It is not to be an isolated event or a separate occurrence, scattered individually through time, as death comes to each one. The Bible represents the resurrection as being *general* and *simultaneous* at the end of time. It is set forth as a consummation, a termination, a revelation at the final judgment. It is represented as a transition from one state of existence to another at the end of things on earth.

And it is represented as taking along with it the resurrection of the wicked, as the fearful, awful termination of the final resurrection scene. “For the hour is coming in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.”

In other Scriptures, also, is the scene of the resurrection both of the righteous and the unrighteous in some sense asso-

ciated, or made simultaneous, as taking place at the last trumpet. But though simultaneous, there appears to be a distinction, succession in the order of the two great events. It seems probable that the resurrection of the righteous will be prior to the order of events to that of the wicked, though on the same general august occasion. We are told that the dead in Christ will rise before the living are changed; and we suppose that their resurrection will take place before the wicked are raised as a distinct and glorious event. The rising of the dead Christ is spoken of separately, or as that of a distinct class in the text,—“The dead in Christ shall rise first,” and in the other text, “Christ the first fruits, and then they that are Christ’s at his coming.”

It will appear, then, that this is not a confused or mixed resurrection, blended and marred with that of the wicked; but a separate one, in its own sublime order and contrast with that of the wicked, which is immediately to follow. This better comports with the language of Scripture, which speaks of a resurrection, a *better* resurrection, and the rising *from* the dead. And it comports better with the discriminations and splendours of that day, to regard the coming forth of the righteous from their graves in a glorified form as a *distinct scene* in sublime contrast with the appearing of the wicked. We would not expect that a scene so resplendent as this would be marred or blackened by such a disclosure as the resurrection of the wicked is described to be.

We will say, in conclusion, that the term resurrection seems to be used occasionally in Scripture *metaphorically*, to denote rising from the death of sin unto newness of life. If the *body* of the body has been wrought into a figure to illustrate a great change from sin to holiness, why not the *resurrection* of the body also? “If ye then be risen with Christ,” &c.; the phrase no doubt refers to a spiritual resurrection. And again, “That I may know him and the power of his resurrection,” refers, probably, to a spiritual resurrection, or to eminent attainments in holiness. And baptism is declared to save through the resurrection of Jesus Christ, a spiritual idea set forth under the drapery of a physical event.

It may be conceded, also, that the word resurrection or *anastasis* in the original, in one or two instances in Scripture, refers to the *future life*, simply, or the existence of the soul after death. As in this text,—“Now that the dead are raised, Moses showed at the bush when he called the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living.”

This passage proves *continued existence* but not the actual resurrection of the body. The patriarchs are here shown to have *existence* in the spiritual world; but their bodies had not yet been raised from the grave. This expression is used to meet the objection of the Sadducees, who denied the doctrine of a future life altogether; and with it, consequently, the doctrine of the resurrection. The Sadducees received the Scriptures as authoritative, and Christ saw fit to establish this doctrine of the future life in his argument with them from their own Scriptures.

This passage is good, also, to establish the proof of continued existence after death *till* the resurrection of the body, as denied by many who regard the period between death and the judgment as one of unconsciousness. But it cannot be used to prove the fact of the resurrection of the body, inasmuch as the dust of the patriarchs was still resting in the sepulchre.

We have been led to write the above article from a deep conviction of the importance of the subject discussed. Loose conceptions of a doctrine upon which so much stress is laid in Scripture, lead to a general looseness of faith, and in the end, to a moral bewilderment. A letter lies before us from one of superior attainments, filled with startling speculations upon this subject of the resurrection, and consequently other vital truths are jostled, illustrating the fact that when *one* pillar is removed, or one foundation stone is gone, the whole superstructure trembles. This article is little more than a copy of the reply to the able but erratic letter before us.

ART. IV.—CHATTANOOGA, IMPROVEMENTS,
CONTRABANDS.

Chattanooga lies under the eternal frown of Mount Lookout. On the east is Mission ridge, stretching away to the south for twenty miles. Chickamauga, the field of bloody remembrance, is almost in sight, a dozen miles to the south, and on the north arise the precipitous crags of Waldren's ridge, across the ever turbid Tennessee. Lines of fortification, belts of inferior earth works, and almost a score of forts, add to the natural strength of the position, and if not a walled town, it yet answers the description of the old towns of Gaul, in being fortified both "by nature and art," and in the hands of its present garrison, at least it is strongly loyal, whatever may be said of its original inhabitants.

The barracks, which were built by the rebel General Bragg, have been transformed into Union hospitals, capable of accommodating a thousand men.

On the east, half way to Mission ridge, is the national cemetery, where eight thousand brave men lie buried, the rich harvest reaped by the angel of death at the bloody fields of Chickamauga, Mission ridge, Lookout mountain, Chattanooga, and at the more quiet but no less fruitful hospital. A patriot can scarcely walk over those seventy-three acres of dead men unmoved. There he sees the full reality of that song,—

" Brave boys are they,—
Gone at their country's call ;
And yet, ah, yet, we cannot forget
That many brave boys must fall."

If the scenes of the "valley of vision" could again be witnessed, and they "stand upon their feet an exceeding great army," what thousands of widows would rejoice and orphan hearts sing for joy !

Is such a sacrifice justifiable ? Rather ask, if we can afford to sacrifice justice and humanity, truth and religion ? Let the blame rest where it should, but let the old flag still wave on its

the "land of the free and the home of the brave," without a traitor or a slave beneath its folds.

Chattanooga, like all the rest of the South, shows unmistakable evidence of the degradation imposed by slavery. School-houses for the masses are nowhere to be found. An officer, who had marched from the Ohio river to Atlanta, remarked: "To pass a school-house would cause as much surprise and remark as if the regiment were passing the Astor House in New York, or the President's mansion in Washington."

Of course the South is teeming with the bliss of ignorance, and ignorance as the parent of vice has been extremely prolific. Extremes should be avoided in anything, and if the extreme of fashion is reached in places at the North, the extreme want of it is certainly reached by the masses of the South. Indeed they may be said to be devoid of fashion, and therefore devoid of refinement, shame, good morals, and self-respect. The disgust resulting from seeing a female, saffron-colored from excessive use of the noxious weed, in blissful ignorance of all etiquette and propriety, beseeching a soldier to "*gim me a chaw er terbarker*," is better imagined than described.

The coarse, filthy cotton fabric which forms the staple of dress among the poorer classes, readily suggests the idea of being "clothed with sackcloth," and the degree of cleanliness would not forbid adding, "*and ashes*."

Terraculture is of the most superficial kind, and the extremes of fertility and poverty meet in the soil about Chattanooga. An island of sixteen acres in the Tennessee, rented last season for one hundred dollars, and repaid the rent and expense of labor and five hundred dollars besides.

The so-called "*nigger talk*" is not at all peculiar to the negro, but is common to all uneducated classes.

The irrepressible Yankee has turned up at Chattanooga, and the magnitude and skill of the works of the hero of the jack-knife actually surprise the natives. The contrast was well expressed by the Dutchman, "Ten Yankees can do some ting. We was fifty years mitout no bridge across to Holston. Te Yankees pees here fourteen daye, and te bridge was across to Holston."

The old negro who had spent his life working on machinery, and prided himself on his mechanical skill, gave vent to his wonder and surprise at Yankee enterprise—"Lor' a massa, when I seed dem ar Yankee work, I thought I'se a leetle baby, I dunno nuffin at all," and the eyes and ivory of the dusky son of Africa formed a perfect contrast in color with his dark visage and woolly head.

No wonder they were surprised when they saw hovels and mansions alike disappear by the score, and in their place arise dozens of buildings for commissary and quartermaster's stores, whose dimensions are measured by rods instead of feet and inches, for the great government buildings are from twenty to twenty-five rods in length, and huge in proportion, and cost \$24,000 each. To see two companies or more of engineers and mechanics lay the foundation of one of these huge buildings, and finish the whole structure within a week, was a prodigy in their eyes. They were no less surprised at the hydraulic apparatus for supplying with water the forts on Cameron hill, hundreds of feet above the level of the river. They were surprised at the government shops and foundries, and rolling mills for supplying railroad iron, and at the great military bridge across the Tennessee, all of which seemed to them to be the effect of magic.

Who at the North could imagine a city without pavement or sidewalks? Chattanooga owes hers to the Yankee. After a rain the soil is too watery to be called mud and too muddy to be called water, and for several inches in depth is too soft to retain a foot-print. The rebel prisoners volunteered to labor occasionally to relieve the tedium of their confinement, and "Johnny," under the direction of "Yank," has made such improvements as Chattanooga never knew in the palmiest days of her allegiance to slavery.

If the Yankee is irrepressible, the negro is much more so. Like the ghost in Hamlet, he will not "down." He thrusts his woolly head in at every door, and forms no inconsiderable part of every conversation.

There are about two thousand colored troops at Chattanooga, comprising the 14th, 16th, 42d and 44th regiments, besides the

government employes. The 44th has a chaplain, as has also the 16th, and the chaplains are busy in teaching the soldiers the rudiments of an English education. The 42d has no chaplain, and the non-commissioned officers are paying \$160. per month out of their own pockets to a man who is teaching them to read. The 44th is the regiment which was so disgracefully surrendered at Dalton against their will and without a fight; but of all the men returned to slavery, very few are now outside the Union lines. In the campaign before Nashville they redeemed themselves, and one Colonel of white troops asked to be relieved and placed in command of colored troops when he saw them fight; for, said he, "There is a dash and a desperation about them as if they were avenging a personal wrong to which white troops cannot attain."

The horrors of slavery peep out in a thousand different forms. There is no marriage institution among slaves. "I pronounce you husband and wife, and what God has joined together let not man put asunder," is a formula which a Southern clergyman does not repeat. The interests of slavery are too dear to allow it. In this respect slaves and beasts are treated alike. A male and female slave are allowed to live together so long as the interest of the master is served, and the offspring is sold like the fatted calf, and the shade of color in the offspring often tells another story of shame which we may not repeat. Is it strange that the morals of the South are degenerated? One form of cruelty which may be considered, is a custom which is very prevalent, but the few cases known at the North have failed to give a proper idea of its universality and brutality. Advantage is taken of the slave's love of liberty to extort money and secure a double price for him, even though it may bring to him double misery. For instance, a slave is offered his liberty for a certain amount, and when the amount is almost made up, the slave is sold to a new master, who neither knows nor cares about the bargain.

Slaves who have enterprise enough to undertake to free themselves, are usually worthy of freedom and capable of enjoying it. A slave hires his time to learn a trade, and pays perhaps two hundred dollars per year, and all that he makes

clear over the two hundred dollars applies on his liberty. In this way years are consumed, and if he ever succeeds in getting free, he is generally too old to be of service as a slave, and only gets the right to provide for his own helplessness, but he does not often succeed in freeing himself. One colored man now living in Chattanooga, paid two hundred dollars a year for time to learn the blacksmith's trade, and when, with the help of his wife, who kept a cake and fruit stall, one thousand dollars had been paid toward his freedom, he was sold. Again he bargained for his liberty, and when eight hundred dollars had been paid, he was sold again. Five times he was sold in this way, after he had paid, in the aggregate, thirty-six hundred dollars. By this time he was an old man, and only fifty dollars were needed to make him free. A Mississippi slave trader came to Chattanooga and bought him, but refused to buy his wife. The slave became desperate and refused to be handcuffed, having a large pistol and a musket loaded with fifteen buck-shots each. A messenger was sent for a slave hunter and his bloodhounds, who refused to allow his hounds to tear the slave when he knew who it was. A man who had acted for the slave in paying the money and taking receipts, persuaded him to give up his weapons. The master claimed that he had lent the slave three hundred dollars, and was therefore justified in selling him. The agent had a gold watch, for which the master had offered one hundred and fifty dollars, which he now handed to the master, and a cotton planter advanced two hundred dollars to pay the balance of the pretended debt. When they went to the office of the county clerk for the free papers, it was found that the master, by bribery, had obtained and destroyed the papers, and the trader now stepped forward with his bill of sale and claimed the slave, and on the side of the slave there was no legal help. A litigation resulted, and the capture of the post by our victorious armies set the slave free before the court decided the matter.

This is not an uncommon case, but "such shames are common." Let the world note the cool barbarity of the traffic in bodies and souls; and, to cap the climax, of using the holy aspirations after liberty as a means of coining their very hearts.

blood into gold, and as coolly telling the world that negroes are incapable of taking care of themselves, and so need the protecting arm of slavery as a missionary, to assist in the process of their civilization and Christianization. It is true that many are incapable of taking care of themselves, and this very process has made them so. Let the fiery bolts of popular indignation be hurled strait at the guilty mark, and the responsibility be fastened upon the souls of slaveholders and of their equally guilty apologists, who cling with such deadly tenacity to their "erring brethren."

On the main street in Chattanooga is a large, three story brick building, with cells and iron bars, and grated windows, and fetters, and all the refined appliances of modern slavery. "J. W. Hoyl" is the name over the door. That building is a slave-pen, and if bricks had tongues, what tales of woe these walls would tell; but the captured master has taken the place his slave occupied before, and he may be thankful that the instruments of torture which he has prepared for others are not used for him.

Of the contrabands in Chattanooga, there are about eight hundred. Most of the refugees have gone to Nashville, and those now here are mostly at their homes. The intelligence and enterprise among them is almost fabulous, and if any are inclined to discredit the statements about to be made, let him remember that the class of negroes here represented is not made up of plantation hands, but of such as have spent their hours in the city, and have thus been brought into contact with the world. No missions have been established here and they have been thrown entirely upon their own resources.

There are many instances of individual effort and success which would be creditable to any person. The architect of the finest building in Atlanta was a slave.

One man who was freed by the war had paid two hundred dollars per year for his time while learning the shoemaker's trade, and eight hundred toward his freedom. He now employs three colored journeymen and two white ones, one of whom, at one time, owned fifty slaves on a plantation in

Georgia. Since the war the slave has saved eight hundred dollars besides his stock in trade.

There are three colored schools in operation, the teachers of which, formerly slaves, passed a creditable examination in the common English branches. For want of a school room one of these teachers bought and fitted up a small house.

A free colored man is also about to open a school. Besides this, every child acts as a missionary teacher and no sooner learns a letter than he teaches it to his playmates who are deprived of school privileges.

The colored Methodist church began to build a house of worship and appointed trustees. At the first collection, seventy-nine dollars were raised, and in five weeks, three hundred and seventeen dollars. The heavy timber was drawn six miles, at a cost of thirty-five dollars, and a colored cabinet-maker was appointed to superintend the work. The church was doomed to disappointment in its first effort, and the blow was severe for of the one hundred and thirty members, only eight were free at the beginning of the war. The lumber was drawn away and burned for fuel as fast as it was collected. The post chapel was closed against them, and numbers of them were sent beyond the river. They were deprived of all privileges of meeting and school, and the wheels of progress were effectually blocked. However, a brighter day soon dawned. The Christian Commission chapel is opened for them; they are allowed to establish schools, and the work of building can now go on unmolested, and they hope to get soon a colored preacher and teacher from the North to be their spiritual guide and shepherd.

The negroes of intelligence are all loyal, but there are many negroes who believe that slavery is right, and that their whole duty is contained in the text, "Servants, obey your masters." That class would fight for the rebellion, and probably the rebels will employ none others as soldiers.

In the early days of the war, an old negro was caught feeding the Union prisoners. Bragg had ordered that all such should be shot. When the old man was brought before the General, he answered that he did it because he thought he was helping the government. He was acquitted, and in telling the

said, "I thought there was only one government any-
so I told him that I thought I was helping our govern-
with a clear conscience." This illustrates the general loy-
alty among the most ignorant and degraded.
Ethiopia is learning to stretch forth her hands unto
may our work of philanthropy be well done in fitting
the enjoyment of universal freedom.

ART. V.—THE GARDEN OF EDEN.

was the name of a country, or section of country. The
of Eden was some secluded, appropriated locality in
the land, which God had prepared for our first parents,
in which he placed them, immediately after their creation.
It is impossible to determine from the description in Genesis,
whether the garden of Eden, was situated?
In order to answer this question, we must first answer
viz.,—does the description of Moses apply to the coun-
try as it was in *his* day, or as it was originally before the
flood? On the latter supposition, we may well despair of be-
ing able to fix at all the locality of the garden of Eden; for the
flood doubtless, made great changes on the surface of the
earth, and if the rivers and lands spoken of in the narrative
of the deluvian, they may all have been obliterated, or wash-

So many considerations go to assure us that the description
applies to the rivers and countries spoken of as they
were *before the flood*, and as they were known to be in his own
time, first, on the other supposition, his description would be
useless. It could convey no knowledge or idea of
the locality of whatever; and, secondly, the names of the countries
are such as *must* have been given to them after the
flood. For example, how came any country to be called *Hav-*
va was so named from Havilah, who was a son of Cush,

a grandson of Ham, and a great-grandson of Noah. (Gen. 10 : 7. And why was any country, in those times, called *Cush*, improperly rendered in our Bibles *Ethiopia* ? It was named from Cush, the father of Havilah, and the son of Ham. Thus both the countries referred to in the description of Eden were named from individuals who lived after the flood. Hence the description applies to these countries as they were after the flood, and probably in the time of Moses.

We come back, then, to the question first proposed. Allowing the description of the sacred writer to apply to the river and countries spoken of as they were in his own time, is it possible to determine from the description where Eden, or the garden of Eden, was located ?

Eden literally signifies *pleasure,—delight,—*and was a name given, in ancient times, to several places whose situation was delightful. Thus it is written in Amos, (chap. 1 : 5)—“I will cut off the inhabitant from the plain of Eden, and him that holdeth the sceptre from the house of Eden, and the people of Syria shall go into captivity.” The Eden here spoken of was somewhere in Syria, not far from Damascus, and cannot have been the place of which we are in search. There are several places in Arabia Felix which formerly bore the name of Aden or Eder, but none of them was the home of our first parents before the fall.

There is hardly a country in the world, which has not been thought to contain the garden of Eden. Some have placed it in Europe, some in Asia, some in Africa, and some in America. Some have placed it on the banks of the Danube, some on the Ganges, some on the island of Ceylon, some in Persia, Armenia, Chaldea, and Arabia ; some in Palestine, in Syria, and even in Sweden. Amid such a diversity of opinions, we ask again,—Is it possible to fix the locality with any degree of satisfaction ?

It is certain, from the description of Moses, that Eden must have been contiguous to the rivers Hiddekel and Euphrates. The Hiddekel is undoubtedly the Tigris. It was so considered by the ancients generally, and is so translated in the Septuagint. It agrees also to the Tigris, in that “it goes before

Assyria." Moses calls the Euphrates the *Phrat*; and so it has been called from the most ancient times. The little word, *Eu*, signifying water, has been prefixed to it; so that Euphrates is literally *the waters of the Phrat*. From the account thus far, we may be sure that Eden was somewhere on the rivers Euphrates and Tigris. But where?

As these rivers rise not remotely from each other, in the mountains of Armenia, some persons have been inclined to place the garden of Eden there. But there are two objections to this supposition. First, the garden of Eden lay eastward from the place where Moses was, when he wrote the account,—“The Lord God planted a garden *eastward* in Eden.” Now if we suppose Moses to have written the book of Genesis, during the sojourn of the Israelites in the wilderness, or during his previous sojourn in the same country, the mountains of Armenia would have been, not eastward from him, but far to the north. And, secondly, we shall look in vain for the lands of Havilah and Cush, or Ethopia, in the mountains of Armenia.

Moses speaks in his narrative, not only of the rivers Euphrates and Hiddekel or Tigris, but also of the *Pison* and *Gihon*. The Pison, he says, “compasseth the whole land of Havilah, where there is gold.” Where now is the land of Havilah? Or where did Havilah, the great-grandson of Noah, and his posterity settle? We answer, Havilah was in the north-eastern part of Arabia, near the Persian gulf, adjoining Shur, in the northwestern part, which bordered on the Red sea. Thus it is said of the Ishmaelites, that “they dwelt from Havilah unto Shur, that is before Egypt.” (Gen. 25: 18.) In other words they inhabited the northern part of what is now Arabia, from the Persian Gulf to the Red sea. We have a parallel passage in 1 Sam. 15: 7—“And Saul smote the Amalekites from Havilah, until thou comest to Shur, that is over against Egypt.” If there is any doubt as to the situation of Shur, we have it explained in another passage. When the Israelites had passed through the Red sea, they came out immediately “into the wilderness of Shur.” (Ex. 15: 22.) Shur then was in the northwestern part of Arabia, touching upon the Red sea; and

opposite to it, in the northeastern part, was Havilah, which the ancient Pison compassed, where there was gold.

We inquire next, where was the land of Cush, the land of Ethiopia, which the Gihon compassed? In the Bible, we have no direct evidence that Cush, the grandson of Noah, originated the latter tree was the Cushites, or Ethiopians, seem to have been a migratory people. In process of time we find them in southeastern Arabia, and still later in Africa, in the country now called Ethiopia. But their original settlement, after the flood, seems to have been on the eastern mouth-branch of the Euphrates, where it empties into the Persian gulf. The Euphrates, it will be remembered, after it receives the Tigris, (in N. lat. 33°,) flows on southerly, in one channel, about two hundred miles, when it divides into two rivers, forming a delta, like that at the mouth of the Nile. The most western of these delta streams, called the Pison, compassed the ancient Havilah; and the most eastern, the Gihon, compassed the ancient Cush; both emptying into the Persian gulf.

That the Cushites originally dwelt on this mouth-branch of the Euphrates is evident, because they have left their name there. The country is expressly called *Cuth*, and the inhabitants *Cuthai*, in 2 Kings 17: 24, 30. By the ancient Persians, this country was called *Susa*, and *Susiana*, and a province of it still bears the name *Chuzesthan*.*

We have then found the four rivers spoken of by Moses, the Euphrates, the Tigris, the Gihon, watering the land of Cush, and the Pison compassing the land of Havilah, where is gold—very good gold; where is also “the bdellium and the onyx stone.”†

Having succeeded in identifying the localities above described, it cannot be difficult to fix, pretty nearly, the situation of the primitive Eden. It must have been on the Euphrates, between

* Bunsen laughs at the idea of an Asiatic Cush or Ethiopia. But Sir Henry Rawlinson has demonstrated that “the early inhabitants of southern Babylonia were of a cognate race with the primitive colonists of southern Arabia, and African Ethiopia.” See Rawlinson's Evidences, p. 279.

† Diodorus says that in Arabia was found natural gold, of so lively a color that it resembled the brightness of fire, and so pure that it needed no refining to purify it. (Lib. II. and III.) This country was also famous, in ancient times, for its precious stones, aromatic gums and pearls.

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the sight, and good for food. The tree of life also was in the midst of the garden, and the tree of knowledge of good and evil." These were both of them fruit trees; but as to the kind of fruit which either of them bore, we have no knowledge. Without doubt, the fruit of the latter tree was tempting and beautiful. It was placed in the garden for the trial of our first parents. They needed a trial. They must have a trial. God tries all his intelligent creatures before he fixes them in their eternal state. As our first parents were unlearned and inexperienced, it was proper that their trial should be of the plainest, simplest kind. The prohibition enjoined upon them was one which they could not misunderstand, and which they could not ignorantly or excusably violate.

The tree of which we now speak was appropriately called "the tree of knowledge of good and evil." It was so called because, by means of it, our first parents came to know, *experimentally*, the difference between good and evil. But for this seductive tree, they never had known what sin, or pain, or any form of evil was; and consequently had not known, in their own experience, the difference between evil and good. Of the result of their trial, we need not now speak. Suffice it to say that it was a perfectly fair trial, and that for their sin, in eating the forbidden fruit, there was, there could be, no excuse.

But there was another tree in the midst of the garden, called "the tree of life," of which we shall speak more at length. What was the design and object, the import and use, of this remarkable tree?

Some have thought that the tree of life was the token of the *first covenant*—the *covenant of works*. But what evidence have we in the Scriptures, that there was any literal covenant transaction—any proper *covenant of work*, entered into between God and Adam, previous to the fall? God created our first parents intelligent beings,—free, moral, accountable agents,—the proper subjects of law and government. As such, he placed them at once *under law*; the proper import of which was, that if they obeyed, they should be rewarded; if they disobeyed, they should be punished. The language of God to Adam, at this time, was not that of *proposition*, of *covenant*, but rather

that of *positive law*. "The Lord God *commanded* the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, *thou shalt not eat of it*; for in the day that thou eatest of it, thou shalt surely die." This, clearly, is the language of law—of pure law; and except as law is sometimes called covenant in the Scriptures, there was no covenant with Adam before the fall. But if there was no proper covenant made with Adam in the garden, then the tree of life could not have been the token of such a covenant, and the theory above stated as to the object and import of this tree is without foundation.

Some have supposed a connection between the tree of life and the *trial*, the *probation*, on which man was placed. If he persevered in holiness to the end of his trial, he was then to be confirmed in holiness; and in assurance of such confirmation, he should be permitted to eat of the tree of life. The fruit should be to him a *pledge*, a *token*, that his probation was happily accomplished, and that a confirmed state of holiness and happiness was now before him.

We believe that Adam was on trial before the fall, and that, if he had persevered in holiness for a limited time, he would have been, like the angels, confirmed in a state of holiness and happiness forever. But we much doubt whether the real object of the tree of life is correctly stated in the above theory. This theory supposes that the fruit of the tree of life might not be eaten, until the probation of our first parents was accomplished. Whereas it is plain, from the narrative, that this fruit might be eaten at any time. There was but one prohibited tree in the garden, and that was the tree of knowledge of good and evil. Of every other tree,—and consequently of the tree of life,—it is expressly said that our first parents might freely eat. How then can it be made to appear that they might not eat of the fruit of the tree of life, until their trial was accomplished, and their confirmed state of holiness commenced?

But if neither of the above theories as to the import and design of the tree of life is to be admitted, what are we to suppose in regard to it? What was the object of this tree? For what was it planted in the midst of the garden?

Before answering these questions, let it be observed, that *temporal death*—the dissolution of the connection between soul and body—is to be regarded as one of the bitter consequences of the fall. So it is represented in the Scriptures. "By man came death." "In Adam all die." "By one man sin entered into the world, and *death by sin*." It is not at all likely that man would ever have been called to suffer the pains of temporal death, if he had not sinned. He might not, indeed, have lived in this world always, but some easier exit out of it would have been provided for him than through the iron gate of death. We speak here of *men*, and not of animals. Without doubt, animals died before Adam lived; and would have continued to die, though he had never sinned. But not so the human race. To them death was a bitter fruit of sin.

But if man, in his innocence, was not subject to death, then some provision must have been made for counteracting and removing the sources of disease and dissolution within him,—the ordinary causes of death. As he was not to lead a life of indolence, but one of cheerful, healthful industry, dressing the garden of Eden and keeping it; he was subject, as man now is, to casualties and injuries. He was subject, inherently and necessarily, to hunger, thirst, lassitude, weariness, disease, decay; and these must ultimately have worn him out, and resulted in death, had not some method been devised to counteract their influence, and repair those wastes in the physical constitution, which they were sure to make.

And here, it is believed, we may discover the precise object and use of the tree of life. It was planted in the midst of the garden, in a situation easy of access, that it might be a perfect and universal *restorative*; that it might heal all maladies, overcome all the causes of disease and death, and preserve innocent and happy man in a state of perpetual health, strength, and maturity, until his trial was ended, and he should be removed to his final and glorified state in heaven.

That this was the proper design and use of the tree in question is evident, first, from the *name* given to it. It was the tree of *life*; importing that life was to be perpetuated, and death averted, by its means.

The same is further evident, from what was said of this tree *after the apostasy*. Of the curse pronounced upon fallen man, temporal death constituted an important part. "Dust thou art, and unto dust shalt thou return." Of the infliction of this penalty, there was to be, there has been, no remission. The dread decree has been rigidly executed, and *will be*, upon all the generations of men.* But the tree of life is in the garden; and how is fallen man to die, if he may have free access to it? If he may pluck and apply its healing leaves, and partake of its life-giving, health-restoring fruit, how is the inexorable decree of temporal dissolution ever to be executed? It cannot be. Man, then, must be shut out from the tree of life, or he will never return to the dust. He must be rigidly kept from it, or he will live forever. Accordingly we find him instantly expelled from the garden of Eden, and effectually excluded from it, and all for this express and specific reason: "Lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*." What propriety or force in the reason here assigned for the exclusion of Adam from paradise, except that the purpose and use of the tree of life were such as have been described? If this tree was provided as a universal *restorative*, a *catholicon*, in the use of which man could feel no disease, could suffer no decay, could never die; then was it necessary that doomed man should be driven away from it, and kept away. On this supposition, and no other, was it necessary that there should be placed "at the east of the garden a cherubim and a flaming sword, which turned every way to keep the way of the tree of life."

In strict accordance with the import which we have given to the tree of life, are the *figurative* uses of this phraseology, occurring in different parts of the Bible. In several instances, in the Proverbs, this phraseology occurs; and in every case, it is used in the sense of *healthful, saving, life-preserving* &c. Thus of wisdom it is said: "She is a tree of life to them that lay hold upon her." In other words, she is *saving, healthful* to them. She will be a means of preserving and prolonging their

* With the exception of Enoch and Elijah in the past, and of the generation alive on the earth at the coming of Christ to judgment.

lives in this world, as well as of conferring immortal life in the next. Again, "the fruit of the righteous is a tree of life." By the fruit of the righteous we are to understand their good example, their pious discourse, their wise instructions, their fervent prayers. And these are *saving, salutary*. They tend to the salvation, temporally and spiritually, of those that enjoy them. Still again Solomon says: "A wholesome tongue is a tree of life."* Here the same leading idea is manifest. A wholesome tongue, full of wise and good counsel, is exceedingly salutary. It preserves from a thousand ills in this life, and often confers immortal blessings. From these passages it appears that Solomon must have had the same idea as to the purpose and use of the literal tree of life, with that above given; since on this specific meaning all his figurative uses of the words are based.

We come to the same conclusion, from the *symbolical* use of the phrase, *tree of life*, in the Scriptures. In the last chapter of the Revelation, we have a description of the *celestial* paradise, in which the drapery, the imagery, is borrowed extensively from the terrestrial paradise—the garden of Eden. "In the midst of the street of it"—the celestial paradise—"and on either side of the river" (for there is a river here) "was there the tree of life, which bore twelve manner of fruits, and yielded its fruit every month; and the leaves of the tree were for the healing of the nations." Who can doubt, after this, as to the design of the *literal* tree of life? It was for the healing of the nations. It was for the preserving, prolonging and perpetuating of that natural life which God had imparted to his innocent offspring. The symbolical tree of life in the paradise of God above is equivalent to an assurance that, in that blessed world, there shall be no more disease, no pain, no death. And so the literal tree of life assured our first parents that, so long as they had access to it in their innocency, they should never die.

We have another passage parallel to this in Revelation, in which the same idea is symbolically shadowed forth. It is in Ezekiel's vision of the holy waters issuing out from the sanc-

* Proverbs 3: 18, 11: 30, 15: 4.

tuary, on the banks of which grow trees—trees of life—“ whose leaves never fade, and the fruit thereof shall be for meat, and *the leaf thereof for medicine.*” (Ezekiel 47: 12.) The imagery here, as in the Revelation, is borrowed from the garden of Eden, through which flowed a river, and in the midst of which grew the tree of life. Its design was obviously,—if there is any appropriateness in these symbols,—to remove all disease, decay, and suffering from the innocent beings who partook of it, and secure them in the possession of an endless life. But they sinned and fell, and were doomed to death; and hence they were debarred from the tree of life, lest they should put forth their hand, and eat, and live forever.”

The garden of Eden has long been desolated, and the literal tree of life has ceased from the earth. Its healing leaves have fallen, and its root has decayed and moulded away. It could not long flourish in this infected, doomed, accursed world. And while it remained, there was no approach to it for apostate man. The curse pronounced upon our race must be rigidly executed. Dust we are, and back to the dust we must return.

But let us be thankful that there in another tree of life, the approaches to which are guarded by no flaming sword; whose leaf does not wither; whose fruit does not fail; which lives and flourishes, and blooms forever. It is planted, not in the earthly paradise, but in the Paradise of God above. And the way to it is open, through the gospel of Christ, to all the obedient children of God. “ Blessed are all they that do his commandments, that they may have *a right to the tree of life*, and may enter in through the gates into the city.”

ART. VI.—THE MESSIAH'S LAST FORTY DAYS ON EARTH.

A Saviour! what a subject! The greatest events that ever transpired on earth were his coming and death. The plan of salvation was glorious. It transcended expectation and exceeded hope. And when the Saviour was revealed to the world the angels announced him, and the heavenly host gave glory to God in the highest.

"The Life of Christ" is the title of several books that have been written. But who could write the life of him who is the "true God and eternal life?" "Who shall declare his generation?" His life, however, in such books, is an account of his life while he was on the earth. As such they may be well, giving a connected account of his coming, work and death. Some like Strauss, Renan and others may undertake to write such work with pens dipped in the "gall of bitterness;" and in skepticism and unbelief; but they must settle that with the "Judge of all the earth."

Our Lord was crucified on the Jewish sixth day of the week. He was in death some forty hours, and about thirty-six of them in the tomb. His resurrection took place early on the first day of the week, being before light. Jesus had power to lay down his life, and power to take it again. The time came for him to arise. No one saw him. He broke death's iron bars. There was a great earthquake, and an angel rolled away the stone that fastened the door of the sepulchre. The soldiers appointed to guard, lest the disciples should carry the body away as they say he had risen, became as dead men. The Saviour carefully laid aside his grave clothes, came forth and went away.

Women came. From the different narratives we have the names of four. Mary Magdalene, Mary the mother of James, Joanna and Salome. And Luke says, "others with them."

One of the sacred historians of what our Lord did and what others did, relates one thing; another some other circumstance; and another perhaps both, with other events combined. This accounts for apparent discrepancies. It is evident that

Mary Magdalene was a part of the time, if not all, separate from the other women in the visit to the sepulchre, as some things they learned, she did not know; and when they saw him, she was not there, but came upon him at another time by herself alone. From Mark it appears that she was the first that beheld him; but when the accounts that all give are summed up this is not quite certain.

When the women came to the place, an angel informed them the Lord was not there;—had risen; and told them to inform his disciples they should see him in Galilee; as there he would soon go according to appointment. They hastened back towards Jerusalem, and, on the way, Jesus met them and saluted them by saying, "All hail," meaning rejoice, because of the resurrection and the present meeting. They bowed at his feet, held him and worshipped him. He renewed the request of the angel that the disciples be informed that in Galilee they should see him.

Mary Magdalene wept at the sepulchre because she thought the body of Christ had been stolen. Turning back, she saw one whom she supposed to be the keeper of the garden; and she wished him to tell where the body was, if he had taken it away. He addressed her thus, "Mary." It was in the well known tones of his voice. She knew it was the Lord and answered, "Rabboni," meaning Master. Probably she was about to hold him, as in the case of the other women; but he said, "Touch me not, for I am not yet ascended to my Father." This might have been to correct her misapprehension that as he was risen, he was already glorified.

Peter and John, having been informed that the body was not in the tomb, hastened thither, John outrunning Peter. John, entering the sepulchre, saw and believed. What he believed can only be inferred. Very likely calling to mind the declaration Jesus made that He should rise the third day, the great truth began to open to his mind that the Saviour had risen from the dead.

The disciples, or the most part of them, were informed by the women that Christ had risen from the dead, but they did

not believe it. The whole matter of his rising after his death and burial was to them a mystery.

Thus far only the women had seen the Saviour as far as the record shows. But a few hours later, two disciples were going to Emmaus, a few miles from Jerusalem. These were not of the twelve. Luke says one was named Cleopas. They were discoursing on the reports of the resurrection of Christ, and soon he came near and walked with them. But they did not know him. The conversation turned upon his coming, his death, and how it had that morning been ascertained that he was not in the tomb. Then he expounded to them the prophecies relative to the great event. He consented to lodge with them at the village. At supper he presided as he used to do before his death. And all at once they discovered that it was their risen Lord. He immediately left them and departed.

These two disciples were overjoyed, and the same night hastened to Jerusalem, and finding the eleven gathered and others with them, they found the disciples believed it was certain Christ had risen, as Peter had seen him. They then rejoicingly added their testimony that they too had seen him.

While these were thus speaking, Jesus came into their midst, and in tones of love said, "Peace be unto you." What a friend! How kindly he comes to bless! But they were unbelieving, and in alarm thought it was a spirit. He sought to dissipate their fears; showed them his hands and feet into which the nails had been driven; ate with them; and opened to their understanding the Scriptures. He gave them to understand that they had a great work to do in preaching the gospel in all the world to every creature.

Paul in 1 Cor. 15: 5 mentions that Christ was seen of the twelve. This was the method of speaking of them, but then there were only eleven, Judas having passed away. At this interview only ten were present, Thomas not being there. When this disciple was among them again, they rehearsed what had transpired, but O, unbelief in all its cavilling doubtfulness and incredulity did not allow him to believe that it was Christ they had seen; and he declared he would not unless he could

see the print of the nails; put his finger in them; and feel of his wounded side. So eight days later, that is, the next Lord's day, Jesus came again, and kindly allowed Thomas thus to do; and in full belief he exclaimed, "My Lord and my God!"

It will be recollected that a meeting in Galilee had been proposed. And next the disciples were there. Jesus did not come, and some of them went out to fish. No fish, however, through the long night were caught, and in the morning Jesus stood on the shore, but they did not know him. He inquired as to their success, and when they told him they had none, he told them to cast their net on the right side of the ship. They did so, and enclosed one hundred, fifty and three. John now perceived that it was the Lord who had spoken to them, and told Peter so. And Peter with his usual impulsiveness jumped over into the sea, that he might get to Christ as soon as possible.

They partook of food together, and on the occasion the Saviour asked Peter three times if he loved him. It caused him to feel grief as the matter was pressed so closely, and to the first and second questions he had given affirmative answers. But in conscious sincerity and integrity to the third he was happy to say, "Lord, thou knowest all things; thou knowest that I love thee." Jesus signified to him that he had a great work to do in feeding his sheep and lambs; and also that in the end he would die a martyr's death.

The next interview was in a mountain in the same country where he had appointed to meet them. There, according to Matthew, he gave them the great commission,—“Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always even unto the end of the world.” This was the greatest commission ever given men. The work was the most important, and the results the most glorious. By it the world is to be evangelized. An excellent minister in England while preaching, wishing to analyze the commission and bring out the spirit of it, presented it thus:—

"Go unto all nations and offer this salvation as you go. But ~~let~~ the poor house of Israel, the seed of Abraham, mine ancient friend, should think themselves abandoned to despair; as cruel and unkind as they have been to me, go make them the first offer of grace. Let them, that first struck the rock, drink first of its refreshing streams; and they, that drew my blood, be welcome to its healing virtues. Tell them that as I was sent to the lost sheep of the house of Israel, so if they will be gathered, I will be their Shepherd still. Though they once despised my tears which I shed over them, and imprecated my blood to be upon them, tell them it was for their sakes I shed both, that by my tears I might soften their hearts towards God, and by my blood reconcile God towards them. Tell them you have seen the prints of the nails upon my hands and feet, and the wound of the spear in my side: and that those marks of their cruelty are so far from giving me vindictive thoughts, that if they but repent every wound they have given me speaks in their behalf: pleads with the Father for the remission of their sins, and enables me to bestow it. Nay, if you meet that poor wretch that thrust the spear into my side, tell him there is another way, a better way of coming at my heart. If he will repent and look upon him he has pierced, and mourn, I will cherish him in the very bosom he has wounded; he shall find the blood he shed an ample atonement for the sin of shedding it. And tell him from me, he will put me to more pain and displeasure by refusing this offer of my blood than when he first drew it forth."

By the commission then given, the ministry in all times since has been authorized, nay, commanded, to preach the gospel to all that can be reached; to publish salvation through faith in Christ to all the nations of the earth as far as it has the means of doing it. So it will be to the end of time. The churches are to help by alms-giving and prayer. And the gracious presence of the Saviour will be realized, "So I am with you always."

Paul mentions that after Christ had been seen by the first chosen disciples, he was seen of above five hundred brethren at one time. Probably this was in Galilee, where he labored much in his public ministry; and it might have been while making this visit there. In Jerusalem and vicinity the number was about one hundred and twenty, as appeared a little later at Pentecost.

The events as to interviews with Christ after his resurrection seem to have taken place in the space of a very few days. Then but little more remained for him to do, the work of labor, suffering and love given him to perform being about finished. His attention was of course turned to his ascension. Of this he spoke once in that he said, he should ascend to his Father and our Father; to his God and our God.

But till the time came he was not idle. Galilee had been visited for the last time. Luke records that he was seen of the disciples forty days, and that he spake to them of things pertaining to the kingdom of God. Likely he was with them often, and after the evidence was to them satisfactory that he was the risen Jesus, they sat in "heavenly places" as they heard the gracious and comforting words that fell from his lips.

The last work in all human affairs comes. Before Christ suffered he gave the last discourse to his disciples, and for them offered his last prayers. On the cross he endured his last suffering, and prayed for the last time for those who mocked and crucified him. He had now finished in Galilee, and the time came for his last interview with his disciples on earth. It was in that last walk of his with his disciples from Jerusalem to Olivet. He had previously promised the Comforter, the Holy Ghost, that should abide with them and teach them. He renewed that promise; and told them to abide in Jerusalem till power from on high should come upon them. This was fulfilled at Pentecost, a few days after our Lord's ascension.

Christ ascended to heaven. But before any account of this, it may be in place to treat of a matter on which there must be some thought in very many minds, and in fact much inquiry, if not improper speculation. This is the nature of his resurrection body. Was it the same as before his death? Or was it a spiritual body, or a glorified one, the same as he now has at the right hand of the Majesty on high, where he liveth to make intercession for us?

Our judgment is that the body with which Christ arose from the dead, and with which he appeared till his ascension, was the same natural body of flesh, bones and blood that he had before his death, and which after his death was embalmed and

laid in the sepulchre. For this view reasons will be given. It is just to say, however, that among the fathers in the early ages, several of the most pious and learned maintained that the resurrection body was a glorified one, not under any liability to corruption, nor subject to the laws of a human body. The same is held by some now. The most positive proof in support of this which we have seen, is the account of Luke that at the close of the interview of Christ with the two disciples, that went to Emmaus, he vanished out of their sight. Also a few hours later while the disciples were assembled at a place in Jerusalem, the doors being shut, Jesus appeared to them, standing in their midst. It is admitted that the first account accommodates itself to the idea of a spiritual body. Yet it is by no means inconsistent with a natural body, disappearing in a sudden manner. And this account of his resurrection body must be taken in connection with other appearances of it. Then as to his going into the place where the doors were closed, the same may be said. It does not imply of certainty a miracle.* The doors were shut for fear of opposing Jews. If they were fastened by locks or bars, and there is not evidence of this, Jesus could have opened them; or the disciples might have opened them to admit him.

Some few have died, and been by a miracle raised to life. The bodies thus raised were the same as before, flesh and blood, and no doubt died a natural death again. If there be any objection raised to this, in that thus they must have suffered the pains of death twice, when it is appointed unto men *once* to die, it is a sufficient answer to reply that it is no more as to what is painful and dreadful for some to die twice or even ten times than it is for others to die once. Those who were thus brought up from death to natural life, were the widow's son raised by the agency of Elijah; the son of the Shunamite woman by Elisha; the daughter of Jairus, the son of the widow of Nain, and Lazarus, all raised by Christ; Dorcas and Eutychus by the apostles.

Now, after Jesus had risen and was seen of many who were

* Miracle or not, it seems to us the author does not admit fully the natural impression which these Scriptures make upon the reader's mind. [Ed.]

convinced beyond a doubt that he had come up from death and the tomb, what was it they saw, a body, the same as before the crucifixion, or one different? The sum of the evidence is that it was the same. Almost, if not every particular shows it was the same. Once it appears, according to Luke's account, He was taken for "a spirit," and there was great fear. But this was when he was first seen by the disciples in Jerusalem. Two brethren who had seen him were giving them an account of it, and while they were thus doing, Jesus entered and saluted them. It was so unexpected that the first sensation was that it was a spirit. We shall soon see that he corrected their mistake, showing by incontestible evidence that it was their risen Lord whom they beheld, with the same body they had seen before.

The woman who first saw Christ after his resurrection, as Matthew relates, held him by the feet as if determined to enjoy his presence. It is admitted that a spiritual or glorified body has form, or how could it be a body? It can and will be identified in the immortal state. But the particulars of this narrative show that Christ's resurrection body was the natural body they had been familiar with before. There was no surprise as if there had been a change.

Mary Magdalene, on seeing Christ, was about to hold him in like manner; but he forbade her, saying, "Touch me not, for I am not yet ascended to my Father." This has already been explained as designed to correct her misapprehension that he was already glorified. It is a very rational view of it, and one to which one may readily come.

Jesus partook of food after his resurrection. At Emmaus he sat at meat with the disciples,—Luke 24: 30. He blessed the food, and presiding at the table, gave it to them. The presumptive evidence is that he ate. The same evening in Jerusalem the evidence is positive that he ate temporal food. He asked, "Have ye any meat?" "They gave him a piece of a broiled fish, and of an honey comb. And he took it, and did eat before them." Luke 24: 41—43. In Galilee also he was with his chosen when they had bread and fish to eat,—John 21: 12, 13. And Peter afterwards declared that the witnesses of

Christ's resurrection ate and drank with him after he arose from the dead."—Acts 10: 41.

The Saviour gave tangible proof that his body was a body flesh and bones. When his friends thought it was a spirit they beheld, he appealed to their senses, saying, "Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have."—Luke 24: 39.

Thomas, one of the twelve, would not believe without seeing in his hands the prints of the nails and putting his finger in those prints; and thrusting also his hand into his side that had been pierced with the spear. The Lord gave him this opportunity. He was convinced and exclaimed, "My Lord and God."

In heaven Christ has a glorified body. "Corruption doth not inherit incorruption." It is spoken of by Paul as being "most glorious body." When, then, did Christ put off the mortal body and put on one spiritual? Might it not have been done at the ascension? None will doubt the possibility of it. The Scriptures do not inform us, but several circumstances render it highly probable. He assumed a human body when he came; and when he went back he could lay it aside. Consider under the dispensation before Moses, and the law, was translated and carried to heaven without dying. This was Enoch. One under the law was changed in a similar manner, going in a chariot of fire, probably not leaving a body for the tomb. This was Elijah. It is easy to believe that both of these once had glorified bodies, so that the saints will have after resurrection. And then farther when Christ shall come a second time, and the dead in Christ shall be alive on earth. These will not die again, but shall in a moment be the twinkling of an eye at the sound of the trumpet of God. These with the righteous dead shall be translated to meet him in the air and be forever with him. These, like the saints, shall then have glorified spiritual bodies.

The parallel of Joseph said in the "Living" translation: "We are the witnesses that the Messiah, the Christ, might have appeared thus there, in a glorification of such wonders. We think that it was so and that the Lord of glory

manner similar, was changed from a body of natural parts to transcendently glorious; one of such ineffable light that it forever illuminate the city of our God, and one of such purity that it will be the adoration of the hosts of heaven through all the cycles of eternity.

At his ascension is now to be briefly noticed. The Bible narrative is in a few words. Luke in his gospel says, He led his disciples out as far as Bethany, lifted up his hands and blessed them; then was parted from them and was carried up into heaven. In the Acts, he says he was declaring that they should be witnesses of him in all parts of the earth; and next, he was taken up and a cloud received him out of their sight. They gazed after him, two angels announced that this same Jesus should again come in the manner they had seen him go up. His first coming was glorious; his ascension not less so. The time answered to about the middle of our May. Nature beautiful. The hillsides, valleys and plains were clad in green, variegated with lilies and other bright-eyed flowers. The birds of Palestine sang their sweetest songs. But the multitude that went forth with Jesus noticed not these, nor did they see the slope of Olivet, up which he led them, all lined with olives. A greater than Solomon was with them, and they listened to his words. There was such music in the sound of his voice that heaven as well as earth seemed to listen. He was ready. Legions of angels were near. Without notice of what he was about to do, the Saviour began to ascend. Higher and higher he rises. Upward and still upward he ascends. A cloudy chariot receives him, and he was lost to human view.

Kings and heroes, after great military achievements and conquests, have had a triumphant entry into their capitals when returning home. No pageant honor of the kind that ever glittered like the sun was like this. Myriads of angels, cherubim and seraphim, shouted his praise as they welcomed him. The lute of heaven and all the songs of glory united. Conquerors who have on earth exhibited a triumph, have exhibited a gory standard; troops scarred with wounds, and captives chained to their chariot wheels. The Saviour's banner

was the streaming cross; the scars, those made by the thorns, the nails and the spear; and death and hell the captives dragged by his triumphant chariot wheels.

The portals of glory were gained. Then, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." He enters, and in loudest strains heaven resounds with the song, "Holy, holy, holy is the Lord of hosts."

The heavens received him and will hold him "till the time of the restitution of all things;" when to those who look for him "will he appear the second time without sin unto salvation."

ART. VII.—THE COLLEGE AND THE UNIVERSITY.*

No one subject has occupied the attention of strong thinkers more than the relations and proper characteristics of the college and the university. There is a universal conviction that

* (I.) DISCUSSIONS ON PHILOSOPHY AND LITERATURE, EDUCATION AND UNIVERSITY REFORM, &c. By Sir William Hamilton, Bart. New York: Harper & Brothers.

(II.) FIVE YEARS IN AN ENGLISH UNIVERSITY. By Charles Astor Bristed. New York: G. P. Putnam.

(III.) THE BRITISH UNIVERSITIES AND ACADEMICAL POLITY. North British Review, August, 1861.

(IV.) THE UNIVERSITIES AND SCIENTIFIC EDUCATION.* Westminster Review, April, 1861.

(V.) THE OXFORD UNIVERSITY COMMISSION REPORT. Edinburgh Review, July, 1852.

(VI.) COLLEGE EDUCATION IN ENGLAND AND AMERICA. North American Review, July, 1852.

(VII.) RECENT VIEWS OF GERMAN WRITERS ON THE ART OF EDUCATION. Bibliotheca Sacra, Jan. 1855.

(VIII.) THE DEVELOPMENT OF EDUCATIONAL SYSTEMS AND INSTITUTIONS. Biblical Repository, (H. P. Tappan), July, 1850.

(IX.) COLLEGIATE EDUCATION—MATHEMATICAL AND CLASSICAL STUDIES. Bibliotheca Sacra, (B. B. Edwards) January, 1851.

(X.) REPORT OF THE CORPORATION OF BROWN UNIVERSITY. By Dr. Wayland. Providence: Geo. H. Whiting.

(XI.) LAWS OF BATES COLLEGE, with the Legislative Acts having relation to the Institution. Lewiston, 1854.

cy are vitally connected with the higher and stronger forces influencing mankind. Their character and management are therefore questions of great importance, and their discussion in the higher circles of thought is frequent and earnest—as is evidenced by the references at the head of this article.

While aiming substantially at the same end, and without producing very marked differences in the proficiency attained, the colleges and universities of different countries present somewhat diverse characteristics. In England, the university is the genus, of which the college is the species. For example. Oxford University consists of a number of individual colleges—each alike tributary to the University, but separate from each other, and mostly earnest rivals. The same is true of all the universities of England and Ireland. These affiliated colleges, composing a university, are sometimes all in or about one town, as in the case of Cambridge and Oxford, and sometimes in different towns, as in the case of the Queen's University, having colleges in Belfast, Cork, and Galway, and the University of London, having two or three colleges in London, and some twenty-five or thirty others in different parts of the kingdom.

The English idea of a university is thus that of an aggregation of colleges proper, without including professional or other schools. Of late, however, the idea is being entertained of incorporating professional schools, as well as colleges, as parts of the university; and the University of London included several professional schools, and also schools of science and art.

And yet, the English university is largely ideal. There is, indeed, a corps of Fellows, who may teach, and of Professors, who are appointed to teach. But the former now do nothing but teaching, and the latter very little—until quite recently no more than the Fellows. The effective teaching is done by private tutors, in the several colleges, who are almost invariably recent graduates, over whom the university has no control, and who for a consideration “cram,” or prepare the student—somewhat after the fashion of a pugilist-trainer—for the university examinations. Until recently—and the case is not greatly altered now—the entire opus of the university consisted of two yearly examinations, one near the middle of the course and in

college phrase called the "Little-Go," and the other, the "Pass Examination," for the degree and honors, at its close. The London University, indeed, has not even a nominal teaching force, and openly proposes only to examine and at its option confer degrees upon those who present themselves from its constituent colleges and schools.

This, however, was not originally the case. At first, the educational processes were carried on by the university—the colleges for a time having no existence. When established, they were intended simply as "Houses," or a sort of semi-monastic arrangement for the lodging, feeding, and domestic government of the students. But in the revision of the code of the universities by Archbishop Laud, the practical management of the university was indirectly given to the "Heads," or Presidents, of these Houses, or Colleges; while attendance upon the lectures of the Professors was not made obligatory. By these means the colleges eventually superseded the university, in everything but the examinations—and even these were controlled by the Heads of the colleges—and the conferring of the degrees. But in 1853, attendance upon at least two courses of professorial lectures was made obligatory upon the students in Oxford and Cambridge. Since that time, still more prominence has been given to professional teaching, and, of course, a corresponding less prominence to the private tutors, and the control so much chiefly exercised by the heads of the colleges has been restored to the professors and university proper: so that a radical revolution, in this respect, is being effected in these universities.

While in England the collegiate element has thus predominated over the university, in Germany the college nominal does not exist. The university incorporates everything in itself. It consists of a corporation appointing a certain number of salaried professors, who almost invariably are among the foremost scholars of the country, and are called *Professores ordinarii*. These professors "lecture" to such students as choose to attend. Their "lectures" are perhaps more frequently written but often are oral discussions of the subject in hand while in some cases they are little more than the reading and

commenting upon a text book. There is little or no questioning of the students, as with us. Besides these ordinary professors, there is often an indefinite number of *Professores extraordinarii*, who receive no pay from the university, depending solely upon a fee from the students attending their lectures, and who in fact are only licensed by the university to teach, or lecture, on their own account under its auspices.

There are, therefore, some marked contrasts between the English and German systems. With the former, most of the teaching has been done by unknown and irresponsible persons; with the latter, it is done by the most popular and celebrated men of the country. The English undergraduate is also always a candidate for a degree, and receives one at graduation; the German student follows no statutory course of study, and consequently there is no graduation in an English or American sense, and no degrees *in cursu*. Only a small portion of German students take a degree, and only upon special examination by the university, wholly irrespective of previous residence, or the going through with any prescribed curriculum.

The celebrated University of Paris probably was originated a little anterior to the earlier English universities, and seems, either to have been their model, or else both originated so nearly from the same causes as thus to take on very similar characteristics. But the colleges of the Paris University never so thoroughly absorbed the University and usurped its functions as in England. The present Imperial University is not greatly different from its predecessor.

In the Scottish universities, the professorial system has always maintained the ascendancy. But there is no obligatory course of study, and there has been little *esprit du corps* as to the taking of degrees. Indeed, certain loose practices connected with their degrees have rather brought them into disrepute. Here, too, a reaction is taking place. Efforts are being made to give more credit and value to the degrees, and thus to induce a larger number of the students to become candidates for degrees. As in Germany, "lectures" occupy the place of our college recitation; while Scotland has nothing performing

the work of the German gymnasium in fitting students to profit by such lectures.

With us, in theory, a university is an educational corporation, including a college, and one each of the several professional schools; so as to afford a complete training for any of the professions. In practice, however, we use the terms college and university interchangeably. Yale College, for example, included a college proper, a law school, a divinity school, a scientific school, and a medical school—comprising as complete a training as is afforded by any institution in the country—under the name simply of a college. The same, with the exception of the divinity school, is true of Dartmouth College; and, to some extent, of other colleges. On the other hand, Brown University, and some others, have only the college curriculum, with no professional or other schools in connection with them; while the West has the credit, at least, of having universities without even the actualities of the college.

With us, the college bears a strong resemblance to the English and French colleges; with these differences, that it performs the university work of examination and conferring of the degrees, and that it gives prominence to a professoriate. The instructions of these professors also are not “lectures,” but recitations from approved text books—more like the instruction of Rugby, and similar schools in England, or of the German gymnasia. There is also a prescribed course of study; and those who successfully complete it receive a degree, *in cursu*. And notwithstanding that a degree in this country has no pecuniary value, as leading to a fellowship, or preferment in church or state, yet few college students willingly fail of attaining it.

Hence, our colleges combine to a considerable extent, the characteristics of both the college and the university, as they now exist in England; and are even more truly universities than Oxford and Cambridge. But, as we shall hereafter see, they by no means reach the altitude originally intended by the English university.

Our ideal university is a sort of resultant between the English and French universities, on the one hand, and of the German,

the other. Like the former, it includes the college proper with its prescribed curriculum; and, for aught we see might, though it never does, include a number of them. Like the latter, it includes other subjects, arts, or schools, than those of the college proper. But while the Germans do this under one university organization, having no subsidiary colleges, professional, or other schools, we include specific professional and scientific schools, along with the college proper. And still, while nominally separate, the *Senatus Academicus*, or Trustees, of the schools in any given college or university, are the same; while the Faculty, or teaching force, often, if not generally, act as a unit, in the instruction and management of the whole. The only marked exception is the case of the divinity school in connection with Harvard University—and it is an exception only in part. As yet, too, our universities are much less complete than the German.

A very interesting proposition concerning the relations of college and the university has been started by the venerated Dr. Charles Elliot, President of the Iowa Wesleyan University,—looking toward the realizing of a modified form of ideal university. With a modesty, not necessary to his years, his experience as an educator, or his acknowledged abilities, he makes his suggestion with reference only to the institutions of his own denomination. But, if practicable at all, it is equally practicable and valuable for all the institutions of the country. His proposition is, substantially, that all but one of the Methodist colleges or universities in the north-west shall drop the name of university, if they now have it, and assume that of college; and that all these colleges become subsidiary to the one central university. For such central university, he proposes to take the one best endowed, or one decided upon by mutual agreement. Precisely how much of prerogative he would have the several colleges surrender to the central university does not appear—only that they shall not have professional schools connected with them, the professional schools to be the exclusive prerogative of the university. Dr. Bannister, of the Methodist Theological School, at Evanston, Wis., seconds Dr. Elliot's proposition; and most of the Methodist papers

have favored the discussion, if they do not also favor the plan itself. Many of the papers of other denominations noticed the proposition with evident interest.

It will be noticed that the plan is somewhat allied to the more recent developments of the English system. Dr. Elliot is an Englishman, or rather an Irishman, which in this connection amounts to about the same thing; and this may account perhaps, for some features of his plan. The plan would rescue the university from its present American association with the college, and give it prominence over it. It would also exalt the university over the English idea of a mere family of affiliate colleges, and give it a more comprehensive and commanding significance.

It does not, however, appear upon what principle the professional schools are to be restricted to one locality, more than the colleges. There is no apparent reason why a theological, a law, a medical, or a scientific school, might not be a part of or tributary to the university, and still be located in a town by itself or in connection with a college. Nor is it apparent why one of the institutions should be singled out as *the* university and given such prominence over the rest. To say the least, it would be likely practically to embarrass the adoption of the plan. Perhaps human nature is so far improved that no injurious bitterness would be engendered by such selection; and that when made, the selection would find full and hearty acquiescence on the part of all concerned. But it would not be altogether unprecedented thing, if, while no one should name such a consideration in direct terms, it should still really defeat the measure.

Why not *all* the existing institutions assume the name college—leaving them to have a professional school or school associated with them or not, at the option of each; and then make the university to consist of no one college, or college and associated professional schools in any one place, but rather all the different tributary colleges and schools—each one having precisely the same prominence and prerogative as any other one. Its corporation might consist of the Presidents of several affiliated colleges and schools, as Fellows, with a Ch

cellor at their head, directly connected with no one of them; or, perhaps better still, it might consist of distinguished scholars, none of whom should be directly connected with any of the constituent schools.

In theory at least, it would seem that the conferring of degrees should belong exclusively to the university; and that the passing of a strict examination before either the university corporation itself, or an examining board appointed by it, should be the condition of a degree, *in cursu*. This would, undoubtedly, give more character and prestige to the degrees themselves, and probably insure a higher general standard of collegiate culture. Especially would it appear best that the honorary degrees should emanate only from the university, either upon its own motion, or the recommendation of one of its constituent institutions. Within certain limits, each college or school might determine its own course and methods of study—being only under the necessity of bringing its students up to the standard of the university.

But the actual world either in nature or in human experience, seldom conforms to our ideals. What seems to our perceptions and conceptions the most complete or desirable development, the practical world frequently most persistently refuses to adopt. It often covers itself with what appears to be, and perhaps is, crooked and gnarled accretions, and successfully resists all our attempts to induce a more symmetrical growth. A few years since, Pitman and others demonstrated the unphilosophical absurdity of our orthography, and every one was compelled to admit his charges to be in the main just. And yet, we still keep on, spelling p-l-o-u-g-h, plow, and *not* c-o-u-g-h, *cow*, and pedagogues continue to “spell down” their pupils with ph-th-is-ic, tizie. So, very likely the educational world will treat our, and perhaps also Dr. Elliot’s, plan of a university.

In fact, the proposed change is too radical for immediate adoption, irrespective of its intrinsic character. Changes in a system so venerable for age and associations, and so thoroughly interwoven into the fabric of our intellectual life, as is our college and university system, can be made only slowly and a little at a time. And very seldom are actual changes the re-

sult of pure thought. Much more frequently do they come from the force of circumstances, appealing to the practical faculty, rather than to the inductive, and especially the creative faculty.

Nor is it certain that such changes are intrinsically desirable. Our present system is the accretion of ages. It is the result of the accumulated practical wisdom of the strongest and best educators of the world. It is the sum of the educational successes of all the past. Almost numberless experiments have been tried. The great majority—and many of them most beautiful and complete in themselves—have been failures. They have been thrown aside and forgotten. The few that have succeeded, have been retained and grown into the very fabric of the structure itself. Not unfrequently, the taking away of such a feature, perhaps unsightly and undesirable in itself, would be as disastrous as the line and broad-axe to the straight and crooked oak. Let it alone, and it will resist the test of centuries. Straighten it, and thereby its life is destroyed.

The presumption, therefore, is that no very radical changes in our collegiate and university system are feasible or desirable. The strong probability is that, all things considered, a gradual and for the time comparatively slight change will better adapt it practically to the wants of the people and the characteristics of the country.

An obstacle to the proposed change is that it is proposed in view of only a temporary necessity. Our institutions are not permanent. Therefore they should thus combine. The very terms of the argument imply and demand that were they strong and permanent, union would be desirable. Hence it is not proposed to combine in the arrangement the older and stronger institutions with the new. If the arrangement were desirable *per se*, it would be just as desirable for Yale College or Harvard University to combine with Embryo College or Paper City University. The arrangement is therefore, as desirable only in view of weakness, cease to be desirable wherever and whenever such weakness does not exist. But this weakness is necessarily temporary. The embryonic institutions will not always, nor very long, remain weak. In the course of a less time than has been

copied in the development of Yale, and Dartmouth, and Hamilton, to their present proportions, these now weak institutions will either be quite as strong as they, or will have ceased to exist. For them very long to remain weak and as now, is, in the very nature of things, an impossibility. Growth or death is inevitable. Now the alleged temporary necessity does not seem great enough to call for or repay the inevitable work and worry of the proposed change.

Nor do we see in the proposed arrangement any very probable remedy for the alleged necessity. In plain terms, what these weak institutions want is *money*—nothing more, nothing less. Give them money, and able professors, large libraries, ample halls, fine apparatus—in short, all the features of first class institutions—are thereby secured. And will the proposed absorption in, or affiliation with, some central institution, bring them the money? This is the question. We do not see how it will. The central institution will not furnish it for the others; but will rather tend to absorb more and more into its own treasury and from them. The fact that it has præminence—is *the* institution—would cause such as are not controlled by local considerations to make their contributions to it. Such as *are* influenced by local considerations—and these are the great majority, and a larger majority at the West than in the East—would do *less* for a sort of branch or department of a distant institution, than for an independent one in their own midst. Such an arrangement would thus rather injure than help those weak institutions, in view of whose weakness it is proposed.

The plan is, however, also urged to prevent the multiplication of these weak institutions. We do not so clearly perceive how it will effect this. If any given locality desires the establishment of a college, and one denomination, or party, or university, decline to take it under its patronage, the only result would be—not the preventing of the enterprise, but simply of its being carried on under other auspices.

Nor yet do we regard the multiplication of colleges as so very great an evil. If all the youth of our country, who would thereby be induced to live more nobly and happily, should attend college, then even the present number of colleges would

far from suffice to accommodate them. Now it is obvious that the multiplication of colleges tends to the multiplication of college students. Fifty will be stimulated to attend a college in their own immediate vicinity, when not five of them would go any great distance to attend one. And if the establishment even of a "weak" college, thus educates the forty-five as otherwise they never would be educated, who shall dare to question the propriety of its existence—who shall dare thus to cheapen the value of human development and culture?

Undoubtedly some of these weak colleges will die—though we apprehend the aggregate number will never be lessened. But does God forbid men to be born, because a great many die prematurely? Nowhere is every effort a success. Do men therefore, refrain from effort? If men could know beforehand what effort would succeed and what would not, they could act accordingly. But, unfortunately, or fortunately, no such prescience belongs to man. In the founding of colleges, as in every thing else, we "know not which will prosper, this or that, or whether both shall be alike good." But we do know that in this, as in every thing else, the multiplication of efforts, in spite of frequent failures, results in the multiplication of successes. And if five efforts result in but one success, is not that almost infinitely better than no efforts and consequently no success? And if every enterprise were abandoned when it appears unpromising, the best of ultimate results would often be thrown away. Scarcely a great success has anywhere been reached, without unpromising appearances at some stage of development. Lyman Beecher is said to have weighed but thirteen pounds and a half at his birth.

The fact is that few of even our weak colleges are weaker than were some of the foremost ones of the country for many years after they were founded. So late as 1775, Yale College had a Faculty consisting of only an "acting" President, Daggett, and two tutors, Punderson Austin and Diodate Johnson. At a later date, the same number and grades of officers constituted the Faculty at Dartmouth. Nor had they any effective endowment. Suppose they had been abandoned because of their weakness.

Another objection to the proposed change is that if so considerable a change is attempted, it should not so overlook the fundamental defect of the English, French and American systems—that of confounding to so great an extent the college and the university.

The actual English university does not essentially differ from the college—as a university education is simply and only a college education. Originally the universities of Oxford and Cambridge contemplated giving, and for a time did give, advanced instruction, preparatory to the Master's degree and to professional graduation. After the taking of the degree of A. B., three years more were actually to be spent in the university and devoted to the study of geometry, astronomy, metaphysics, natural philosophy, ancient history, Greek and Hebrew, in order to attain the Master's degree. For the taking of degrees in the Faculties, or professions, of law, medicine, or theology, several additional years of study were also required. But after Laud's time, all this disappeared—and universities, as agencies for any higher educational work than that done by the college, ceased to exist in England. The name only remains.

With us, there has been a perception of this defect. But instead of attempting to remedy by the establishment of a separate and higher university training, we have tried to produce a higher training by introducing a more extended range of studies into the college course, without any corresponding extension of time. Instead of creating a university proper, we have tried the Yankee experiment of endeavoring to make one thing subserve several purposes, and thus to crowd both the college and the university into the college. There is this excuse, that we have as yet hardly had the means of creating the real university, and could thus in some degree compensate the lack, at least in the number and range of studies. But it is a question whether what we have gained in superficiality and lost in accuracy and thoroughness, does not overbalance, or at least equal, the advantage. And, besides, this expedient—as it really is—is fast assuming the character of precedent and habit; and there is the greatest danger that it will eventually entail

upon us a defective and mischievous principle. It is a question whether the evils considered in Dr. Wayland's "Report," and in view of which certain "changes" were made in Brown University, and afterwards abandoned, are not the result of the working of this expedient; and that, had Dr. Wayland endeavored to remedy them by making Brown University a real university, he would have been more successful.

The German universities are such real universities, contemplating only this advanced and higher work; so that what corresponds in name to English and American universities, differs very widely in fact. The German gymnasia send their students up to the university, quite as advanced, at least in accuracy and thoroughness, as an ordinary English graduate; and hence a German university student begins just where an English university graduate leaves off. Our American schools of law, medicine and theology, at first sight seem to correspond more nearly to the German university than they do in fact. For, whereas the German university requires the previous training of the gymnasia, or college, as essential to entrance, a college training is not demanded by any of our professional schools. In fact, very few medical students are college graduates, the majority of law students are not, and a large portion of our theological students are not.

It is obvious, therefore, that we lack in the direction of university training—that calling colleges universities does not make them such, and that the crowding of university studies into the college course is a questionable if not a dangerous experiment. It results in cramming into every student's throat much that is most advantageous, if advantageous at all, to only certain classes—of course, to the exclusion of what is most advantageous. A college course should contain what is equally valuable to all, as preparatory to specific or professional culture, and should hence be obligatory alike upon all. The university should supply the means of culture in all the various professional pursuits, but each student should pursue, and pursue only, such as have a direct bearing upon his contemplated calling. A university is thus an essentially different thing from

and a university education is inherently a higher and better. The college training bears no other relation to the training than that of being a condition precedent. While we do not expect at once to see this fundamental principle realized among us, we still submit that the inherent defects of the case should be kept continually in mind, and any change shall at least be in the direction of these defects rather than in an opposite one.

When thus considered the mutual relations of the college and university, the question of the kind and methods of instruction now presents itself. And, first, of collegiate

education. At the outset, it may be well to glance at the present status of higher education in England, France, the United States and Germany. England, France and the United States substantially agree as to the educational status and office of the college. While in Germany the gymnasium, though without the power to confer degrees, occupies almost identically the place, the practical office-work, of the English, French or American college—keeping in mind, of course, that our American colleges are trying to do a part of the work of the university.

The German gymnasium course embraces a more thorough knowledge of the Latin and Greek languages than that of either the English or American colleges. In mathematics, it embraces the calculus,—in this respect about equal to the English college, but in amount inferior to our own. General history is required, with one or two modern languages, with the exception of the student design to study theology. As a whole it is in amount to our college course, and about equal to the English college; but in thoroughness it surpasses both. The omission of the physical sciences, as in England, is noticeable. German examinations are proverbially severer than either the English or American, bringing the student more fully and invariably to the standard.

At the University College, of the Cambridge University, England, candidates for admission are examined in the first book of the *Æneid*, some easy Greek or Latin

prose, Arithmetic, the elements of Algebra, two books of Euclid, and Paley's Natural Theology. Of the character of the examination, Mr. Bristed says: "The principle seems to be, 'let in every one, and if they can't keep on, that is their lookout.'" Nor does it seem much more difficult to "keep on." At the intermediate examination, or "Little-Go," the student is examined in Paley's Evidences, and on one Greek and one Latin author—in Greek, usually on one book of Homer or Herodotus, or a Tragedy, or two short dialogues of Plato, and in Latin, in one book of Livy or Tacitus. In the final, or "Pass" examination, the only other university examination, which are the only ones on which the degree depends, the subjects are, Paley's Moral Philosophy, Ecclesiastical History, three books of Euclid, Arithmetic and elementary Algebra(?) certain portions of Mechanics and Hydrostatics, the Acts of the Apostles in the original, and one Greek and one Latin subject. At Oxford, the amount is not essentially different, there being, however, less mathematics and about a correspondingly greater amount of the classics. At neither place is much attention paid to the physical sciences. For "honors," at either Cambridge or Oxford, a much larger amount of either classics or mathematics is necessary—or of both to take a "Double First," or honors in both mathematics and classics, a thing seldom attempted. These honors have no bearing on the degree, and the great mass of graduates never "read" nor compete for them.

Our own college course equals the English in thoroughness, and exceeds both it and the German (gymnasia) in amount, but is much inferior to the German in thoroughness. It fails of being the best, only by attempting too much. Already we hear the demand for an extension of the time to more than four years, because of the obvious impossibility of mastering so much in that time. We would rather cut down the number of studies to an amount that *can* be fully mastered in that time, being thoroughly convinced that four years is as much time as can ordinarily be spared for collegiate training; and, moreover, *that it is amply sufficient to subserve what is the true aim of college culture.*

The object of a college training is, or ought to be, not the immediate preparation of the student for a profession, not to make a lawyer, a physician, a divine, an engineer, or a man of science, but the anterior work of making a *man*—out of which it is afterwards easy enough to make a professional man. But without this antecedent manliness, all professional life must be as if nature's journeymen had attempted the work and had not done it well. The college is for the development of those faculties which when developed can equally apply themselves to any life pursuit—just as Dr. Lewis' gymnastics develop the muscle that may alike be used in blacksmithing, or any other work demanding physical power. The college then is to make the man—to develop all our human faculties into their fullest and most harmonious proportions. The university is to drill these developed powers into the most effective use in a given direction—in some professional pursuit.

When the true aim of college culture is thus cleared of the mystifications and misconceptions often, if not generally attached to it, the question of the kind and the number of college studies is at once greatly simplified. Just what, and only what, will most vigorously and harmoniously develop our powers, is demanded in that course. And it may often happen that that may be accomplished when a given study is by no means completed—just as the amount of exercise most conducive to physical development might be attained when the corn-field you might be at work in were only half hoed. Deciding thus what should be put into a college course, and what left out, we think few would say that it might not easily be restricted to a four years' course.

We are painfully aware of the plea that each subject or study put into the course must be completed. The Professor of Latin will insist that he cannot make a thorough Latin scholar without more time. And the same plea is heard from the Greek, the mathematical, the German, and all the rest of the Professors. The answer is that their asseverations are all true. But it is also true that no possible extension of time, or crowding of studies, can make such thorough scholars, in all or any of these departments. One man can become "thorough" in only one or

two of these directions, and that only by a persevering and lengthened application, far outreaching the possible limits of any college course. But the direct reply is that making scholars is not the great aim of the college—we repeat, it is rather the making of men. And the question is not whether the time and attention given to any study are sufficient for its mastery, but whether it is sufficient adequately to develop the man, in the given direction. And we repeat this, too, that the making of lawyers, of doctors, of divines, of engineers, of generals, of scientific agriculturists, of men of science generally, and of scholars also, is not college work, but university work.

If our colleges wish to promote this, and can, would it not still be better to confine the college course to its legitimate work, and do this additional work as additional work. A very practicable way to do this would be to abandon the giving of the Master's degree upon the simple conditions of living three years after graduation and paying the fee of five dollars, and make longer residence, or at least actual and successful devotion to some line of study—the making of the graduate a “scholar” in at least one direction, the condition of receiving the Master's degree. An extended university course might be given at and by the college, or proficiency might be attained elsewhere and ascertained by an examination by the college. This giving of the Master's degree without any additional or ascertained proficiency, we regard as one of the worst defects of our higher educational system. By all means, let it be abandoned, and let it be understood that a Mastership is indicative of something else than years over the Bachelorship—a distinction, that as things now are, is often in favor of the Bachelor, as approaching nearer to a scholar at graduation than he does three years after. And, whatever extension of study is attempted—and by all means let there be as much as possible—let it be thrown beyond, and not crowded into the college course. In this way, our colleges might be colleges, and not mongrels, and still approximate to the university, as fast as means, libraries, cabinets, &c., might permit.

Were we to attempt to describe what a college course should be, irrespective of existing circumstances, we should do it as

follows. Man is inherently a three-fold being—physical, intellectual and moral. To develop his manhood therefore requires what will develop each of these three characteristics, and that as nearly in proportion to their intrinsic rank and importance as possible.

First of all there must be physical development. In theory, perhaps, this is supposed to be attained, either before entering college, or from other agencies while there. In fact, however, this is not the case; and college students generally, so far from having sound minds in sound bodies, more frequently have strong minds in weak or diseased bodies. And, since mind here manifests itself only through the body, mental action is thus either prevented or perverted, and most disastrous consequences follow. It is a question whether something of the superiority of West Point graduates is not to be attributed to the physical culture induced by its military drill. As elocution, or oratory, is largely a matter of posture, action, and voice, it appropriately comes under the same head, and might be committed to the same professor.

Next, not in logical but in practical order, comes moral development—about equally, that is, almost wholly neglected by our colleges. This takes practical precedence of mental training, because upon the state of the moral nature quite as much as the physical, does the effectual and desirable culture and use of the mind depend. To come directly to the point, since man has a moral nature, that moral nature needs development, and is necessary to his manliness. And since the college is designed to develop that manliness, it must of right induce such moral development. But, as Christianity is the only true and successful agency for such development, it follows that Christian culture should constitute a fundamental element of the college training. We do not mean dogmatic or sectarian theology, but practical or experimental Christianity; and every college should be confessedly and directly aim at making its students such practical Christians, as at making them mathematicians or linguists.

For specific mental training, something is wanted at the outset to tame the mind and accustom it to method and exactitude;

something, too, that shall at the same time induce that vigorous exercise of thought essential to mental growth. For this purpose, there confessedly is nothing so efficient as mathematics. They have a power to induce a precision, a method, and a rigour that nothing else can supply.

But it will not do to be too exact and positive. Nature is not thus. Practical life is not. A patient balancing of probabilities, a careful discrimination of nice shades of difference, a keen analysis, a clear insight, a ready perception,—these are also fundamental. To attain them, we go to the classics. Grammar, philology, the philosophy of language, have power above everything else in this direction.

We also need acquaintance with nature and natural processes. Many of life's failures are the results, not of mental weakness or the lack of vigorous effort, but of failing to conform to natural and necessary processes. Things doggedly insist on being done in a legitimate manner. The relation of cause and effect will not give way even for genius. Natural or physical science can alone habituate one to such natural and legitimate ways of thinking and of acting.

Mental Science, as a sort of systematizing of the results of mental development, and Moral Science, as the framework of Christian experience, are also necessary. And along with these there needs to be a teaching of our developed powers how to apply themselves to the problems and work of life—to make the application of truth and duty to human circumstances amid the vicissitudes—demanding a Professorship of the Humanities.

It is worthy of mention here that the greatest power of these sciences for human development lies in their elements. It is clearly the grammar, the construction, the philosophy of the classics that do the great work of mental development, and not the reading of many authors. The larger part of this developing power lies in the grammars. Very nearly the same is true of mathematics. Far more power to develop mind lies in the exactness of arithmetic, the analysis of algebra, and the logic of geometry, than in the construction of tables by the calculus, or the evolution of formulæ by trigonometry. Likewise the elements of natural philosophy, chemistry, geology, and

have in them more developing force than the more advanced, and therefore more speculative researches of savans in those departments.

Physical drill or training, in connection with elocution or oratory, the elements of mathematics, the classics, and natural science, together with mental and moral science, the humanities, and the practical development of the moral nature by Christianity, therefore constitute the true elements of college culture. Six or seven professors or tutors are sufficient to apply them; while several of these, at least after a little time, could devote more or less attention to those advanced studies in their several departments, which belong to the university proper.

This scheme would put into the college course some things not now there, and would also throw out, mostly of advanced studies, considerable that is now there. But would not the cause of college education in the end be thereby the gainer? Would it not thus make stronger and better men; and, by laying a stronger foundation, would not those of the students, who, by the subsequent university course should become scholars, be very much better scholars than any now produced? Would it not also be the gainer by throwing aside the pretension of making scholars—which it certainly cannot do, in any worthy sense—and resting its claims only on what it can do and ought to do, but which now, by attempting also so much else, it does not adequately do. It now is too much like the dog, which in crossing a stream with a bone in his mouth saw therein the shadow of his bone, and thinking it another, and anxious to obtain it, grasped after it and thereby lost the real bone he had. Our colleges now profess both to develop manliness, and to make scholars; and, we think we hazard little in saying they mostly fail to do either. Hence the reason they are in no greater repute—why so many rush into the professions and active life without entering them, and why the conviction so extensively prevails that a college training actually often unfits men for success in life. Let the colleges aim at their legitimate object. That they can, and will thus attain. And, attaining that, clearly and confessedly, we believe their value will be appreciated and

practically acknowledged, and the way thus be opened for what we now have not, a full and efficient university system.

And this we regard as at present *the* great educational want of our country. We hardly expect, and doubt if it is desirable to have independent universities spring up as in Germany. A more feasible plan, probably, is for some of the colleges to furnish advanced instruction, until in process of time they shall become full universities. They must first plainly maintain that the college course is only preparatory, that it is not intended to make scholars or professional men, and that if they would become scholars or worthily fitted for professional life, or statesmanship, they need to pursue the higher course provided. When they do this, there will be little difficulty in inducing our graduates to pursue this higher course—more than there is to induce many of them to enter a law or divinity school. And when their higher attainments and greater power become manifest, the number thus advancing will be rapidly multiplied.

What a full university should be, we neither feel able, nor have we room, fully to discuss. Suffice it, that it should furnish the most complete and thorough instruction in and for each of the definite pursuits and walks of life; whether any man, with the requisite previous training, may go and gather the large measure of knowledge attainable in any given sphere of thought or action. It is not necessary that any given place or school shall produce a full fledged university at once, or even at a time. One may make one advanced course a speciality, and another some other. Students intending a given pursuit can go for appropriate university training, to the institution providing it—one to one and another to another, just as the given school may or may not be able to provide the higher culture he seeks.

What we especially protest against is the making of the university course a sort of substitute for the college course. One of the grand defects of Dr. Wayland's plan, we apprehend, lay here. He instituted a variety of courses, several of them actually university courses, and then gave each student his choice between them—actually designing that many should choose university courses without first pursuing the preparatory

college course. We know that there is a popular impression afloat in favor of something of this kind. But we know, and every body ought to know, that an edifice cannot stand without a foundation, and that the question of a proper foundation is really the most important one connected with the edifice. We know, and every body will eventually know, that medical, law, and divinity, or any other professional schools that receive students without a college course, or its equivalent, will result in flooding community with incompetent professional men, disgracing in the end both the professions and the schools. Such a course reminds us of a meeting-house in a town where we once resided, whose builders, after erecting the frame on some loose blocks, began to finish it by tinning the top of the tower, and adding thereto some gingerbread work, leaving it thus for some years to the ridicule of the passers by.

We had thought also to add some remarks on the management and government, particularly of colleges, suggested by the admirable code of laws for Bates College, named at the head of this paper, but must forbear.

ART. VIII.—REMARKS ON INSPIRATION.*

When as Christians we say with an apostle, "All Scripture is given by inspiration of God," we are gravely informed by certain parties that the Mahomedan has his Koran, the Hindoo his Shasters, and the Mormon his pretended revelation, just as the Christian claims the Bible to be of Divine origin. But a few reasons, nevertheless, we will here offer for the foundation of our faith.

1. That the writers of the Bible were sincere. Although their sincerity is not proof absolute in itself, of their inspiration, yet sincerity is a necessary element of it. In proof of

* Authors consulted Jenkyns, Leslie, Littleton, Gregory, Watson, Campbell and others.

their sincerity, they spent their lives in affirming their full confidence in the truth of the sentiments they taught. They sacrificed every worldly advantage to promote the principles they professed. They also endured hardships, sufferings, persecution, reproach, and death itself, in attestation of their faith; all this they did when foretold the consequences of becoming disciples, for Christ forewarned his followers that they should be hated of all men, and that many should even be put to death for his name's sake. They taught the purest system of morality and religion ever published, which is a contradiction upon the supposition that they were impostors, and to suppose them insincere is contrary to every known principle of the human mind, and is a moral impossibility.

We shall not pause here to prove that the Scriptures were originally written in the languages ascribed to them,—their authenticity and antiquity being beyond all reasonable dispute,—and that writings of the Old Testament have been esteemed Divine by the Jews for some thousands of years needs no proof; and that from the earliest centuries of the Christian era, the gospels and epistles have been so regarded, is matter of historical certainty.

2. In proof of the inspiration of this sacred volume, we urge that the great leading or central truths which it teaches, are entirely above or beyond the discoveries of unaided reason. Instance spirit, altar, sacrifice.—there is nothing in the material universe which can furnish a single archetype or suggestion of spirit of altar, or of worship by sacrifice. Look at the mountains, examine the hills and valleys of the whole earth, trace the rivers from their sources to their mouths, sail over the lakes and the ocean, explore the forests, the fertile vales and the barren wastes of the world, they are all alike dumb, until the ideas once suggested by revelation, when at once they proclaim aloud their maker God. Thus Rom. 1: 20, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Ps. 19: 1, "The heavens declare the glory of God, and the firmament sheweth his handiwork." At once these truths appear infinitely adapted to explain the phenomena

of the material, mental, and moral universe, or the universe of matter and mind. They also meet every demand of the reason, and every necessity of moral beings in every exigence of human existence in their probationary state.

3. We urge that the matter of the sacred oracles is worthy of a Divine revelation. As an *a priori* argument we might most reasonably conclude that the Creator, the infinite and sovereign Ruler, would not leave his creatures in ignorance of their relation to him as their great Father, and the means of their highest well-being, in securing the Divine favor in this state of existence, and of their final destination in a future state. The historical narrations of the Bible in their antiquity, clearness, fulness and comprehensiveness, the sublimity of its doctrines, their mysteriousness and resplendent grandeur, often infinitely above, or transcending the discoveries of, reason, but never discordant with or contrary to it, its moral precepts, bearing upon all classes, conditions and circumstances of mankind, so comprehensive yet so minute, and always in perfect harmony with our intuitive convictions of right and wrong, its facts so marvelously interesting and instructive, its counsels and directions so replete with justice and wisdom, its threatenings so just yet so awful and overwhelming, reveal to us the Divine Being, in his nature, his perfection, his works, the principles of his government and his glory. Thus, God is a Spirit, the never began to be, the eternal Inhabitant of Eternity. *I AM* the self-existent, independent of all existence, infinite in all natural and moral perfection and excellence. Omnipotent, Omniscient, Omnipresent, or, in the language of the philosophers, that Being whose centre is everywhere and whose circumference is nowhere. It reveals to us man in his origin, his faculties, capabilities, endowments and destinations, his apostate state, his fall and its effects, his immortality and accountability, and gives directions how to secure the Divine favor here and hereafter, revealing our duty both to God and our fellow man; it reveals a day of judgment, a heaven and hell, eternal blessedness for the righteous and endless misery for the wicked; and, as the glory of the whole, and the most wonderful of all, it reveals the boundless mercy of God in the atonement by Jesus Christ, solving the

mysterious problem of reconciling mercy and judgment, so as to pardon the guilty, and manifest infinite displeasure against sin, and magnify the law, vindicating its claims in a measure above law and adding to its sanctions, more fully revealing God to the universe, and procuring redemption for this lost, fallen and sinful world from guilt, and sin, and hell, and obtaining eternal salvation for all who will believe in his name and trust in his grace. Now, since these truths are revealed, it is easy to perceive that they are truths, essential to our well-being in this mode of existence, and also, as accountable beings, to our future happiness in that state of existence to which we are all verging so rapidly.

4. The style of the sacred writings is evidence of their Divine origin. Although there is great diversity of style evinced by the various authors, who wrote as they were moved by the Holy Ghost, and each and all a style peculiar to themselves, there are no works extant which resemble them. Here is a grandeur of thought and idea presented with uniform gravity, seriousness and simplicity, here are thoughts that breathe and words that burn. They teach with authority as man never taught, they possess a fulness unknown to any other writings in the world, they fall upon the ear, they enter the mind and affect the heart unlike any others in existence, unlike all others the more they are studied the more they are admired and prized. The Scriptures are an inexhaustible mine of intellectual wealth to the most profound and diligent student, of treasures invaluable, more precious than silver or gold, and sweeter than honey and the honey-comb to the pure in heart, directing the mind from the narrow limit of time, to the boundless ar- of eternity.

We refer to the unwavering impartiality and fidelity of the Word of God. "The writers were candid in recording their own sins and the sins of others. Thus Moses mentions his own sins and weakness, his unwillingness to undertake the Divine mission, as deliverer of God's chosen people from Egyptian bondage, his killing the Egyptian, his flight, his rashness at the rock of Horeb. The drunkenness of Noah, the prevarication of Abraham, the incest of Lot, the idolatry of Aaron, the heinous

sin of David, the weakness of the disciples, the fall of Peter—are all given with unimpeachable integrity.”

5. We pass to notice the argument drawn from miracles. A miracle is an event contrary to, above or out of, the ordinary course of natural law, as, for example, the finding a piece of money in the fish's mouth. The incidents connected with the taking the fish, and finding the money, prove the divinity of Him who could foretell the event, and is entirely out of the ordinary course of events. The resurrection of the body of Jesus Christ from the dead was a miracle, as also the resurrection of Lazarus after being dead four days and being buried in the grave. The truth of the resurrection of Jesus Christ, or of any reported event, may be known to a certainty if it is attended with certain criteria of evidence.

(1.) The fact or event reported must be tangible, i. e., capable of or subject to the examination of the senses.

(2.) It must be a fact of notoriety.

(3.) Public monuments set up at or near the time of the occurrence of said event.

Now these are all true concerning the resurrection of Christ. He was seen, conversed with, handled, and ate with after he was raised from the dead. It was a fact of great notoriety; the resurrection of Christ was published all abroad, not only in Judea and Jerusalem, but throughout the Roman Empire, the influence of which overthrew the religion and philosophy of the philosophers and sages of the most enlightened parts of the whole world in an almost incredibly short period of time. Public monuments were instituted commemorative of his death and his resurrection also. The Eucharist, or Lord's supper, is standing memorial in the church, to be preserved unto the end of the world. This most strikingly represents and symbolizes his death, and is designed to commemorate that remarkable and interesting tragedy, the breaking the bread to represent his body bruised for sin, and the pouring the cup to symbolize his blood, which was shed for the remission of sins. Again the institution of Christian baptism is another monument. Upon this we remark, that ever since the event of the resur-

rection of Christ from the dead, every disciple who scripturally makes a public profession of discipleship, by being baptized, symbolizes a burial and resurrection in the act of his baptism, thus, 1 Cor. 15: 29,—Rom. 6: 4—6; Col. 2: 12. And this, i. e., an immersion, and emersion from the baptismal waters, was the universal practice of the church for hundreds of years. Pedobaptists themselves being judges. See Stackhouse on the Bible, Dr. Wall in his History of Baptism, the Edinburgh Encyclopædia, Campbell and others. Upon the ordinance of baptism is plainly inscribed or engraved, burial and resurrection from the dead; thus Rom. 6: 3, 4,—“Know ye not that so many of us as have been baptized into Jesus Christ,” that is, into the profession of discipleship, “have been baptized into his death,” that is, its resemblance; therefore we are buried with him by or in the act of being baptized. Hence we see most clearly that the institution of Christian baptism is a living, standing monument in the church, upon which in a most striking figure, burial and resurrection are engraved, while at the same time there is prefigured our own future resurrection. Thus 1 Cor. 15: 29,—“Else what shall they do which are baptized for the dead, if the dead rise not why then are they baptized for the dead,” as though he would say, why does our baptism symbolize a burial and resurrection, if the dead rise not. That this is the true meaning of this somewhat difficult and otherwise contradictory passage, we have the testimony of the ablest commentators, Pedobaptist, as well as Baptist. Considered in this light, all is plain and harmonious with all other truth, but otherwise all is dark and inexplicable. The Christian Sabbath also is a standing memorial of the resurrection of Christ, ever since the apostolic age. We remark concerning the miracles of Christ, that they differ radically from the pretended miracles of Mahomet and Joseph Smith, or of the Popish church. They were always important; they were works of benevolence; they were never wrought to gratify the curiosity of man; they were performed as the work of Him who had long been foretold by prophets; they were wrought by Him who had been represented by a long succession of types, both of a personal and circumstantial character. We instance the sacrifices under the law;

birds for cleansing the leprous person; the goat for the offering; the lamb for the passover; the prophet like unto es, &c. The miracles of Christ were of such a nature, performed under such circumstances, and in such a manner to deny their reality is to deny the universal sense of mankind. Finally, the personal character of Christ and the influence of his gospel are another monument. Though born of pure parentage, and put to death as a malefactor, his gospel revolutionized the religion and philosophy of mankind, diffusing happiness wherever it is received. This is in itself a mystery,—miracle,—which proves the religion of the Bible to be from God, and its truths inspired.

We argue the inspiration of the Bible from its prophecies. These relate to the Jews, to Jerusalem, Babylon, Tyre, Nineveh, Egypt, and Judea. Those uttered concerning the Jews more than three thousand years ago are now being fulfilling—presenting a standing monument of the truth of prophecy. The Jews are dispersed in all nations, not possessing real estates, but accumulating money. The prophecies noted in the second chapter of Daniel, the four monarchies, with the setting of the fifth by the God of heaven, the progress and final triumph of the latter, have been in a most striking manner incipiently fulfilled, and the signs of the times augur their more perfect and complete fulfillment at no distant period. Mark the visionary enterprise. Its past success, its present efforts, and its sure word of prophecy guarantee its final triumph, in subduing this rebel world to the obedience of faith. Isaiah is fitly called the evangelical prophet,—his lyre is tuned especially to praise of the Redeemer of mankind, his sufferings, his death, and the glory of his kingdom, of his person, with well nigh angelic measures. In the ninth chapter he cries, “For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders, his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” He sings of his sufferings in the fifty-third chapter in which he so graphically describes them that the Earl of Rochester was converted to Christianity upon reading it. The prophetic messages to the seven churches of Asia have

had a remarkable fulfilment, furnishing demonstration of inspiration and a most solemn warning to the church of defection in all coming time. Look at the opening of the prophetic seals in the apocalyptic visions of John, the disciple,—Rev. 6: 1, 2, and 19: 11—16. In the opening of the first seal, a personage on a white horse with a bow as he is seen, and in the nineteenth chapter the same person appears again, but now on his head many crowns, emblematic of his triumphs, his conquests, and final victory, as he has on his vesture and on his thigh, a name written KING OF KINGS and LORD OF LORDS. But here we are met by the skeptics, saying the prophets were shrewd men, and by their sagacity guessed quite shrewdly concerning future events even by chance. To this we reply, that upon the supposition that the prophets were shrewd men and foretold by guessing, they have been liable in the doctrine of chances to guess wrong, which increases the difficulty, and in a series of progression it increases at every step; thus Emerson on the doctrine of chances (*Algebra*, proposition third, Art. 419,) the probability of the guessing and chance theory, by carrying the series of forty specifications, would be 4,294,976,296 to one, a number until the mind is entirely overwhelmed. It is worth marking that the grand theme which inspired the prophets was the person of Christ, his work, his sufferings, his kingdom, and that reference incidentally is had to the state of this world, in the position they occupy in relation to him and his kingdom; thus Rev. 19: 10,—“For the testimony of Jesus is the spirit (or burden) of prophecy.” How rare have the prophecies concerning the person and work of Christ been fulfilled, and how wonderfully glorious and how fearful are they now being fulfilled. How true that what falleth upon this stone or stands opposed to the person of Christ, Christ’s kingdom shall be broken, and upon whomsoever it shall grind him to powder. God is shaking the earth to bring in the blessed event contemplated when Christ shall be crowned KING OF KINGS and LORD OF LORDS, and the consummation is even now in JEHOVAH’S winnowing fan, an

thoroughly purge his floor, and through this terrible baptism of blood, through this dread furnace of affliction, though it be heated one seven times hotter than is wont, yes, though this shaking the nation, (which has especially by pride and oppression stood in the way of the advance of Christ's kingdom,) prepare the way for a purer state, by removing the chaff and saving the wheat, yes, saving the nation from the dread incubus of the slave system, and bringing in a jubilee—freedom and liberty for all.

7. The harmony of the Scriptures is evidence of their inspiration. There may be apparent discrepancies, but care and attention prove them only apparent. Their chronology and history all agree, while many of the facts recorded are attested by profane authors. The same spirit pervades the entire volume. The various dispensations and ceremonies are in perfect harmony, and naturally suggest the truths, events and facts, anticipated or prefigured and commemorated. The fact that the Bible contains sixty-six books, written by different authors, during an interval of one thousand years, and under different forms of government, with such perfect agreement of the whole in doctrinal theology and moral philosophy, is an unanswerable argument in favor of its inspiration, and is in itself a greater mystery and miracle than would be the giving of the letters of the alphabet in type to the whirlwind, and the same should fall in the order of a volume containing the master wisdom and knowledge of mankind.

8. The purity and wisdom of its doctrines are strong presumptive evidence of its inspiration. It contains the purest system of morals in existence. A most able lawyer and infidel, being attacked with a disease which must prove fatal in a year or two at most, like a wise man commenced examining the evidences of Christianity. He was directed to read the Bible as the best book to convince him of its divinity. When coming to the decalogue, he was led to the following reflections: Where did Moses get that law? I have read history; the Egyptians, the Greeks and Romans were idolaters, and the best and wisest of the Greeks or Romans never gave a code of morals like this. He cries out, where, O where did Moses get this law which so

far surpasses the wisdom and philosophy of the most enlightened ages and nations? He has given a law in which the learning and sagacity of all subsequent time can detect no flaw whatever. Where did he get it? He could not have soared so far above his age as to have devised it himself by any effort he could put forth—it must have come down from heaven. The astute and learned infidel was an infidel no longer. The Scriptures legislate, not only for the external conduct and the tongue, but for the inmost thoughts of the heart. They are quick and powerful, sharper than a two-edged sword, piercing to the dividing asunder the soul and spirit, the joints and marrow, and are a discerners of the thoughts and intentions of the heart. They demand purity of principle, and aim, and motive. They pander to no vice, they exempt no class of men, they apply to all, the high, the low, the rich, the poor, the king, the beggar and the slave. They allow of no evasion or ambiguity, the highest models of excellence are exhibited for our imitation; for example, the purest precepts are enjoined, the loftiest motives are presented to our understandings, our judgments and our hearts. How vastly different from the best schemes of the most celebrated moralists and philosophers of any age. Not the morals of Confucius, of Seneca, of Socrates, or Plato, are worthy to be compared with it. In the language of Dr. Watts we may well exclaim,—

“ Let all the heathen writers join,
 To make one perfect book,
 Great God, when once compared with thine,
 How mean their writings look.
 Not the most perfect rules they gave,
 Could show one sin forgiven ;
 Nor lead one step beyond the grave,
 But thine conduct to heaven.”

The Bible is emphatically the book of the heart. No other book enters so deeply into the hidden recesses of the soul. It exhibits the very imaginings of the mind naked, and it may be loathsome, to our view. It directs to the very root of sin, searches the heart and tries the reins of our inmost being. There is no individual of the whole race of man, but may he

see, as in a glass, his true character, state, and condition most faithfully delineated. From these premises we arrive at the conclusion, that such a book must have been inspired by that Being who is acquainted with the hidden thoughts, imaginations and devices of the human heart. The Bible affords to man in his lost, fallen and wretched condition, real and abiding encouragement for hope. Although severely faithful in denouncing sin and threatening the sinner with the lake of fire, yet it is inexpressibly tender in its proffers of mercy and pardon to the penitent; it denounces sin, that we may be extricated from its seductive charms, its snares, its influences and its dire consequences. It reveals our remedy, as well as our peril, our Saviour as well as our ruin. It proffers to its sincere disciples present peace and joy through faith, and opens before their hopeful anticipations, joys and pleasures of unfading glory and immortality in the future. It truly is the book of books, to promote happiness here and hereafter, for godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9. Its influence upon the characters, manners and condition of mankind is evidence of its Divine origin. Note the Anglo-Saxons. From a state of barbarism and idolatry, and selling their own children, especially the female, how has the Bible exalted them to the pinnacle of civilization, intelligence and refinement. The female, instead of being the slave, is now the companion and equal of man. In its influence upon the social circle, how glorious to Christianity is its contrast with heathen society. Just in proportion as nations and societies are governed by the principles of the word of God they are happy and prosperous in every department of human welfare.

Two men, the one a Christian and the other an infidel, who were travelling with a sum of money, had fears of being murdered and robbed on putting up at a forbidding looking inn. They agreed to take turns in watching, so as to be prepared in case of emergency, but before they retired the host read the Bible and prayed for God's blessing upon the travellers. The infidel's fears were all dispelled, and he said to his comrade, no fears where a man prays like that.

It makes better citizens, companions, parents, husbands, wives and children. It changes the profane man to a praying man, the selfish men to a kind and benevolent one. Its influence in convicting of sin and converting man to God, is all-powerful. "The law of the Lord is perfect,—converting the soul. The testimony of the Lord is sure, making wise the simple,—the statutes of the Lord are true and righteous altogether, more to be desired are they than gold, or than fine gold, yea, they are sweeter than honey and the honey-comb." Its influence is Divine in imparting consolation in affliction, in sufferings and death. "Though I walk through the valley of the shadow of death, I will fear no evil, thy rod and thy staff they shall comfort me." "The chamber where the good man meets his fate is privileged beyond the common walks of virtuous life, quite on the verge of heaven." Who can comprehend the moral power in the Word of God, or in the gospel of Christ? It is in deed and in truth the power and wisdom of God, to all who believe. As ~~a~~ sun it illuminates the moral heavens, dispelling the more than Egyptian darkness of idolatry and error, and causing the God-like virtues and graces to vegetate in the sterile and frigid soil of depraved humanity, and to mature in fruits as from the garden of God, watered by that crystal river which flows hard by the foot of the eternal throne. Instance a Paul, a Howard, a Wilberforce, a Judson, a Harriet Newell. Since such is the power of the Bible in transforming the human soul, it must have its origin from the same Infinite mind which produced that soul, as its doctrines, its precepts, its provisions and promises, just meet its every demand in every condition in which it may be found, in any age or clime.

10. Science in its onward march contributes its testimony to the inspiration of the sacred volume. The discoveries in the excavations of Nineveh and Herculaneum bring forth their tribute, and lay it down at the feet of inspiration. Geology, so far from disparaging the authority of the Bible, lends important aid to its support, and instead of weakening our faith, it inspires, if possible, a firmer conviction of its Divine origin by its perfect harmony with the sacred record. If Geology is a true science, then the Mosaic account of creation is true, and if

true, then inspired. So the Christian has no reason to fear for the foundation of his faith, for—

“ Firm as a rock his truth must stand,
When rolling years shall cease to move.”

Who can record the sum of its victories? Who can describe its moral grandeur, its beauty and its glory? Who can rehearse its wondrous achievements in subduing obdurate hearts, and in bringing back this revolted world to Christ, to purity, to peace and happiness? Its influence has not been impaired by the lapse of ages, but it is still going forth from conquering and to conquer. Its influence is not limited to any country, or clime, or color, or tongue. It is now striking the chains from millions of bondmen, converting them from a state of chattelhood to humanity and citizenship in our own land. Everywhere it diffuses light, and liberty, and holiness, and joy, and blessedness. As a chart, it has directed millions safely across the stormy ocean to the haven of eternal rest. As a compass it points safely through the labyrinthic mazes of human life, to glory, immortality and eternal life in heaven. O let us bind its precepts as frontlets upon our foreheads, let us treasure up its doctrines in our hearts, let us obey its commands, and practice its principles in our lives, let us feast continually upon its rich provisions, let us trust its exceeding great and precious promises, let us gird up the loins of our minds, and run the narrow way, the high way of holiness, until we arrive safe among the blest, the redeemed in glory, and join in the song, “Worthy is the Lamb.” Well may we exclaim with Lord Byron, in words found in his Bible after his death,—

“ Within this awful volume lies,
The mystery of mysteries.
And happiest they of the human race,
To whom our God has given grace,
To hear, to read, to fear, to pray,
To lift the latch and force the way,
But better had he n’er been born,
Than read to doubt, or read to scorn.”

Again we join with the poet to sing in triumphant strains of the book of God :

“This book of books, I would rather own,
Than all the gold or gems,
That e'er in monarchs' coffers shone,
Than all their diadems.

Were the ocean vast one chrysolite,
The earth a golden ball,
And diadems all the stars of light,
This book were worth them all.

Yes, yes, this blessed book is worth
All else to mortals given,
For what are all the joys of earth
Compared with joys in heaven.

This is the guide our Father gave,
To lead to realms of day,
A star whose lustre gilds the grave,
The light, the life, the way.”

By the telescope of faith we see in this wondrous volume the city of God on the other shore ; with rapture we view its gates of pearl, its streets of gold, its crystal river and the tree of life. We listen and catch the notes divine, the song of the redeemed, worthy is the Lamb, and a voice as of a great multitude, and as of many waters, and of mighty thunderings, crying. Amen, Alleluia, for the Lord God omnipotent reigneth. Victory, Victory, Victory by the blood of the Lamb and this word of our testimony.

ART. IX.—HERBERT SPENCER.*

The republication of Mr. Spencer's works in this country has made his name widely known among American readers, and it is well that a biographical notice of him appears in this volume. He is still living and proposes to add several more volumes to his already formidable list.

It seems from the notice before us that he was born in Derby, England, where his parents still live. The occupation of the family for two generations has been that of teaching. Herbert, being of feeble health, was not, however, put to the usual course of study and occupation, but was wisely brought up in the open air as much as possible, and privately instructed by his father who gave his son orally his first lessons on each subject before putting the books into his hands. His education was still further prosecuted under his uncle, Rev. Thomas Spencer, "a cultivated scholar and clergyman of the Established church." It seems that this Mr. Spencer, the author's instructor, has travelled in this country, delivering occasional lectures.

At the age of seventeen Mr. Spencer commenced life as a civil engineer, and was for sometime under Mr. Charles Fox, one of his father's pupils, known as the builder of the Great Exhibition Building of 1850. After eight years he abandoned the profession for want of sufficient encouragement. During these years he had published several papers in the *civil Engineers' and Architects' Journal*.

In 1842 he contributed to the *Non-Conformist* a series of letters on the proper sphere of government. These were his first attempt in the field of general literature, and the attention they attracted led him to adopt literature as his calling.

At first his engagement, from 1848 to 1852, was upon a newspaper, at which time he also prepared and published the volume under notice. The favorable reception of his volume soon led

* *SOCIAL STATICS*; or the conditions essential to Human Happiness specified, and the first of them developed. By Herbert Spencer, author of "Illustrations of Progress," "Essays: Moral, Political and Aesthetic," "Education," "First Principles," "Principles of Biology," "Principles of Psychology," etc. New York: D. Appleton & Co. 1865.

him to relinquish the newspaper and accept engagements with the Quarterly Reviews. His next volume was "Principles of Psychology." Some of his volumes are collections of his articles for periodicals.

In 1860 he began the issue of a "system of philosophy of a very comprehensive character, and designed to occupy several years in its accomplishment." The design is to treat of Life, Mind and Society systematically, in the following order: The universal laws which control all phenomena; the general laws and scheme of life; the science of mind; the natural laws of society; "and lastly, the truths furnished by the comprehensive study of man in his bodily, mental, and social relations, will be used to throw light upon the final inquiry into the principles of morality or the true laws of the regulation of human conduct."

It is no wonder we are told the author does not intend an exhaustive treatment of each topic. It is a wonder that we are told he intends, however, to establish the principles in all and give such illustrations as will make their bearings fully understood. Mr. Spencer is in feeble health and we may well believe that he must leave the chief part of so extensive a scheme to other hands.

We have before mentioned that Spencer's leading thought is "Evolution." It is his principle, not principles, which he applies to the various topics in hand. His observation is wide and often very discriminating. He pursues his way with the zeal and confidence of one who has no doubt but that he holds in his hand the thread which will guide him through all the labyrinths of all possible subjects. Though, as all such writers are like to be, strikingly one-sided, yet he must have credit of furnishing many strikingly original and valuable views. Whatever his failures must be in such a scheme, yet he will continue to furnish thought which others who deal with his subjects cannot well afford to neglect.

In the Introduction to this volume the author vigorously and successfully attacks the doctrine of expediency as held by Bentham and his school: "Whatever is expedient is right." He admits that with the Deity these are convertible terms. With man, however, the expedient is rather the unknown term

than the right, and therefore with him the safer rule is that whatever is right is expedient. He deals ably with the maxim "the greatest happiness to the greatest number," especially by showing the ambiguity of the term "the greatest happiness." He then ably defends the doctrine of "the moral sense," especially meeting the objection derived from the diversity of opinion in different minds and nations as to what is right. His argument is, that, though the moral sense, or faculty of perceiving and distinguishing good and evil, is inherent in human nature, it still, like other faculties, needs to be developed and disciplined in order properly to perform its functions. The geometrical sense, for instance, though known to be inherent, would lead to no accurate results unless it be guided by first principles, axioms. But, by the help of these it can dispense with mere guesses and proceed step by step in accurate knowledge. So the moral sense needs to be guided by axioms and developed by use. In this view, it is not more strange that, on the assumption of the existence of the moral faculty, the morality of the civilized Christian differs as widely from the morality of the Hottentot as Newton's mathematical knowledge from the guesses of the savage on mathematical subjects. In all this he reasons well, but he seems to us to lack the rule, the axiom. Right here is where divine revelation comes in as the first principles by which to develop and guide the moral sense. But this point we fear Spencer does not wish to make. Right here he seems to us to fly from the principle with which he sets out, and to insist upon diversity in the perceptions of men. This he pushes to such a degree as to render his own doctrine of the moral sense utterly useless and to destroy the application of his mathematical illustration. Suppose the diversity in men were so great that the mathematical sense in one man or race would not agree with that of another in affirming that "things which are equal to the same thing are equal to each other," that "the whole is greater than a part," then of what use would be the axioms, the first truths in mathematics? Now there is no doubt as to the necessary affirmation of these first truths in mathematics. In like manner, we believe, the moral sense is universal and necessary in its affirmation of first truths

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in its own sphere. Hence Revelation can develop and that sense to the same views of moral obligation.

We are not certain that Mr. Spencer consciously sets this view, but the logical bearing of his language, it seems to us, does so and no doubt in opposition to his own former ment and illustrations. But it is not a new thing for men to upon their own arguments rather than admit Revelation a legitimate sphere. But, whatever the author intended, he in the treatment of the moral sense, laid the foundation solid argument for the necessity of a divine revelation.

In the opening of part II., is another point to which we call attention for a moment, both on account of the subject itself of the characteristic treatment of it by the author. Assuming that happiness is the divinely intended aim of human existence he uses the following language.

"Happiness is a certain state of consciousness. That state is produced by the action upon consciousness by certain modifying influences—by certain affections of it. All affections of consciousness we term sensations. And amongst the rest, the affections of it which constitute happiness must be sensations. But how do we receive sensations? Through what are called faculties. It is certain that we cannot see without eyes. Equally certain it is that we can expect no impression of any kind, unless we are endowed with some faculty fitted to take in that impression; that is a faculty. All the states which we call feeling and ideas, are affections of consciousness received through his faculties—sensations given it by them

"*Sensations*" is used here in a very wide sense, possibly including all classes of mental states, volitions as well as feelings and emotions. If so the view is apparently correct. The conception is admirable, and as admirably expressed, if the sense we have intimated be given to the term "*sensations*." There is, however, danger that it may be taken in the mis-signification in which it is often applied to the sensibility. With such a limitation the view of happiness presented is defective and false. Take the wide view and give close attention to the following sentences, which immediately follow the statement above.

"Then next comes the question—under what circumstances do our faculties yield the sensations of which happiness consists? The

is—when they are exercised. It is from the activity of one or more of them that all gratification arises. To the healthful performance of each function of mind or body, attaches a pleasurable feeling. And this pleasurable feeling is obtainable only by the exercise of the correlative faculty. Every faculty in turn affords its special emotion; and the sum of these constitutes happiness."

If we mistake not, metaphysicians are wont to employ the term *happiness* more purely of mental states, as we conceived of them as abstracted from bodily conditions, and denote that consciousness of well-being more directly related to the body by the term *comfort*, but in popular language the author is correct enough. He puts the matter again in different terms:

"A desire is the need of some species of sensation. A sensation is producible only by the exercise of a faculty. Hence no desire can be satisfied except through the exercise of a faculty. But happiness consists in the due satisfaction of all the desires; that is, happiness consists in the due exercise of all the faculties. . . . God wills man's happiness. Man's happiness can only be produced by the exercise of his faculties. But to exercise his faculties he must have liberty to do all that his faculties naturally impel him to do. Then God intends that he should have that liberty. Therefore he has a right to that liberty."

Any one can see that such expressions need many limitations. By "natural" must be meant not man's impulses as we find man wrought upon by a thousand artificial desires and appetites, but in the highest degree "normal." And farther, all should have equal liberty, the liberty of the one must be limited by the liberty of his equal. The liberty must be normal, conformed to a law imposed, we should say, by a wisdom higher than man's. This higher law would of course appeal to the moral sense. Of various limitations the author takes due notice, but we are especially pleased with his manner of dealing with the limitation to the exercise of the faculties: "provided we do not hurt any one else." From this limitation he will say we may draw wrong inferences. For instance, a man finds out that another he has taken for a trustworthy friend is a rogue. To let the rogue's acquaintance with him be for the purpose of acting right; the evil must be ascribed not to the immorality of the faculties of the honest man, but to the immorality of him who is

fers. So when a Protestant in a Catholic country refuses to uncover his head on the passing of the host, the suffering is not to be ascribed to the undue exercise of the faculties of the Protestant, but to the idolatrous notions of the Papists.

On this doctrine of the exercise of the faculties within due limits, the author argues for man's freedom in the state. This principle properly applied overthrows all despotisms and slavery. It is the moral sense seeking to remove improper restrictions to this exercise of the faculties which leads in the grand march of events in our times. Upon the continued development of that sense depends the progress of freedom.

Yet in his view that progress is positively certain. Evil and unrest result from an incongruity in the circumstances in which one is placed—a non-adaptation. The effort is always to modify circumstances or to adapt ourselves to uncontrollable circumstances, and thus to diminish the incongruity, the non-adaptation, and therefore to reduce evil. Evil, therefore, in its nature is evanescent. This pleasant view has much truth in it, but needs to be taken with proper discrimination and limitations. Especially do the author and reader need to keep more distinctly in mind the voluntary states. On no point is it easier to be borne into error than in reasoning from the analogies of matter to mind.

We have already said Mr. Spencer is not so out-spoken on the subject of Divine revelation, especially when treating subjects which he deals with in this volume, as one could desire, yet many passages might be selected which have drawn their force, consciously or unconsciously to the author, from that fountain of truth. We furnish the following from the conclusion of the volume :

“ Not as adventitious, therefore, will the wise man regard the faith that is in him—not as something which may be slighted, and made subordinate to calculations of policy ; but as the supreme authority to which all his actions should bend. The highest truth conceivable by him he will fearlessly utter ; and will endeavor to get embodied in fact his purest idealisms ; knowing that, let what may come of it, he is thus playing his appointed part in the world—knowing that if he can get done what he aims at—well ; if not—well also ; though not

so well. And thus in teaching a uniform, unquestioning obedience, does an abstract philosophy become one with all true religion. Fidelity to conscience—this is the essential precept inculcated by both. No hesitation, no paltering about probable results, but an implicit obedience to what is believed to be the law laid down for us. We are not to pay lip homage to principles which our conduct wilfully transgresses. We are not to follow the example of those, who, taking "*Domine dirige nos*" for their motto, yet disregard the directions given, and prefer to direct themselves. We are not to be guilty of that practical atheism, which, seeing no guidance for human affairs but its own limited foresight, endeavors itself to play the god, and decide what will be good for mankind and what bad. But, on the contrary, we are to search out with a genuine humility the rules ordained for us—are to do unfalteringly, without speculating as to consequences, whatsoever these require; and we are to do this in the belief that then, when there is perfect sincerity—when each man is true to himself—when each one strives to realize what he thinks the highest rectitude—then must all things prosper."

On the subject of church establishments our author is very out-spoken, and a most thorough non-conformist. On the subject of ownership in land he is almost a chartist, if not quite. On the subject of the rights of women he is fully up to the demands of the most radical. Though one may differ widely from the author in various of his conclusions, it is certainly refreshing to follow one who undertakes to start first principles and then follow them out in the most remorseless conclusions. It is saying much when it is said it furnishes food for thought.

ART. IX.—CONTEMPORARY LITERATURE.

MARTIN'S HISTORY OF FRANCE. The Age of Louis XIV. By Henri Martin. Translated from the fourth Paris Edition, by Mary L. Booth. Vols. I. & II. Boston: Walker, Wise & Co. 1865. Octavo, pp. 563, 543.

Till Parke Godwin undertook, a few years since, to give us a History of France, we had nothing in the English Language that really deserved so dignified a title. His first volume, devoted to ancient Gaul, and bringing the narrative down to the death of Charlemagne, gave us the promise of something fresh, elaborate, adequate and satisfactory. Whether, for any cause, that undertaking has been abandoned, or held back from speedy accomplishment by the war, or whether the author is still occupied with the studies which he deemed necessary in order to carry out the original intention, we are not advised. Meantime, Messrs. Walker, Wise & Co., (now Walker, Fuller & Co.,) have completed arrangements for issuing a translation of Martin's great work, the first instalment of which appears in these two superb and sumptuous volumes, which are marked by all the best features that distinguish the products of the Riverside Press.

Of the characteristics and merits of Martin's History there is no need of speaking in any equivocal words. What Grote is to Greece, and Gibbon to the later periods of the Roman Empire, and Prescott to the Augustan era of Spain, and Bancroft to the United States, such is Martin to France, with this exception in his favor,—that he is a thorough Frenchman in his associations and circle of life, and covers the entire period of French nationality with his narrative; while he seems as far above the pride and partisanship of the mere advocate and exponent as any man may be reasonably expected to rise. Greatness and a masterly power may be affirmed of his history as they may be affirmed of few historical works produced in any land or age. It is at once learned, comprehensive, critical, exhaustive, philosophical, picturesque, and eloquent. The best qualities of Gibbon, Macauley, Hallam and Victor Hugo are exhibited and blended in it. It is the one great work of a laborious and gifted man's life, and it is the exponent of a genius, productiveness and power such as not many men leave behind them. There is scarcely any historical work extant in the English Language that can stand above it,—it is merit enough for any of them if they may be allowed to occupy a place by its side. And while, now and then, the translator does not quite keep clear of a literalness which stiffens the sentence or obscures the thought, and occasionally gives us a French idiom in an English garb, her work is, nevertheless, on the whole, most faithfully and admirably done. The author praises her skill and fidelity, and she deserves the commendation; though we suppose he has not so thorough a mastery of the English tongue as would enable him to determine the exact merit of her work in all its minute details.

Martin divides his work into Eight Parts, each of which comprises two volumes, and is, in some sense, independent and complete in itself. Including the Analytical Index, the entire work embraces seventeen volumes.

The American publishers commence their undertaking with the issue of the seventh part, which treats of the age of Louis XIV. as likely to be of more immediate interest, and which has been very properly denominated the Augustan era of French history. This is to be followed by the eighth or last part, after which the first part will be taken up, and the remainder of the work brought out in consecutive order. The plan adopted has much to commend it, and is open to no serious objections.

This picture of the Age of Louis XIV. is most splendidly executed. *Le Grand Monarque*, as the French people have united in calling him, was the completest embodiment of what Frenchmen recognize as the glory of a civil state, which has appeared in the long line of their princes. He was the glorious incarnation of Absolutism,—the magnificent efflorescence of imperial rule,—the actualization, in human form and life, of the loftiest ideals of the people whose pride he flattered and seemed to justify. Martin has apprehended him with great clearness, separating his individuality from his appendages, seeing and confessing to his greatness and splendor, but never dazzled by the one nor awed by the other. His real merits are conceded, but his faults are neither slurred over nor excused. He has found an appreciative painter, but not a servile flatterer, in the great historian. There is no hesitation in calling him Louis the Great, but the greatness is not allowed to appear as always synonymous with wisdom and worth. His extravagance, his thirst for mere glory, which led him to aim chiefly at making France the mere symbol of his own majesty, his intrigues and amours, his susceptibility to flatteries and his impatience of wise remonstrance and faithful counsel, his bad faith with his Protestant subjects, and his virtual endorsement of what was worst in Jesuitism and most inhuman in the Inquisition,—all these are proved upon him by irrefragable evidence, and left like so many dark spots to obscure the confessed ability of his administration and the unquestioned splendor of his era.

But though the great Louis was the central figure in this assemblage of wonders, he receives no more than his proper share of attention. It was an era of great men and of great deeds. Every department of life had its memorable features, and they are faithfully exhibited on these pages. Richelieu and Mazarin had just passed away, to be followed by Colbert as chief administrator of affairs under the king. Science, letters and art all burst into splendor, and were represented in the very court of the monarch by men whose names cannot soon perish from the earth. Martin makes us acquainted with them all. Corneille, Moliere, Boileau, Racine, LaFontaine, and Madame de Sevigne, in literature; LaRochefoucauld and Nicole as moralists; Boesuet, "the eagle of Meaux,"—the unapproachably magnificent, and Bourdaloue, the noble and conscientious, among the preachers; Lebrun, Lenoestre, and Mausart representing the Fine Arts; Montespan and Maintenon symbolizing the sway which women of doubtful social standing, but of skill in intrigue, were beginning to hold in public affairs;—these conspicuous personages, whose lives were then great forces, and whose histories still read like an eastern tale, are seen more clearly as we read on, than they were by the eyes that saw them moving in the splendid pageant of two centuries ago. These were the great powers which lent their aid to exalt the reign of the great mon-

arch, and show us civil absolutism in its noon-tide splendor. Not certainly till, in the succeeding century, this mighty monarchy was to be overthrown, and the Encyclopædists and the furious leaders of the National assembly came forward to destroy what Louis XIV. appeared to be rendering secure and glorious for a thousand years, have so many eminent names been crowded into the record of a generation. And however able and satisfactory may be the work of Thiers and Carlyle, as they exhibit to us the French Revolution, their histories are far less likely to abide unchallenged than is this view presented by Martin, exhibiting the glory which vanished forever when the Third Estate made of itself the National Assembly.

A BOOK OF GOLDEN DEEDS, of all times and all lands : gathered and narrated by the author of the "Heir of Redclyffe." Cambridge : Sever & Francis. 1863. 16mo. pp. 466.

Messrs. Sever & Francis are steadily adding to their "Golden Treasury Series," and the successive volumes fulfil the large promise given at the outset of the undertaking. The mechanical beauty and excellence of these issues place them at the very head of the list of attractive books, while the contents exhibit scarcely less of good taste and literary discrimination,—the admirable casket holds a collection of real jewels. One almost hesitates for a moment to touch so dainty a piece of art ; but having once opened the dish and tasted the contents there will be a frequent return to the tempting literary viands.

The present volume comprises a series of narratives, judiciously selected from the broad field of history and life, and presented in a style at once simple and cultivated, such as are calculated to interest the young by their striking qualities, and inspire love for what is noblest and best in character and conduct. Setting out with the idea that "the true metal of a Golden Deed is self-devotion," the author has brought together a large number of stories which bring out this quality, and powerfully appeal to the love of what is morally beautiful and heroic in human life and action. It is a book to put into the hands of the young with the highest confidence, and also one which few persons of any age can read without finding a stimulus for all that is best within the heart.

by a season of earnest and fervent prayer by the church. It was an impressive scene; an occasion of great interest and the first of the kind upon record. As these solemnities were closed, the candidates were dismissed by the church to their appointed work; and were led forth by the Divine Spirit to preach Christ in parts where his name was unknown. Paul had long been conscious that such would be his work; that the Gentile world would be his field of labor; and as long had he waited the signal to "depart;" the appointment of the church and the sanction of his Master. Here we are led to contemplate him as a *missionary* to the Gentiles, and not only as such but further:

HIS FIRST MISSIONARY TOUR. Having received authority from the church and the Divine signal, and Barnabas as a co-laborer, as desired by the church, and Mark as an assistant, he bade farewell to friends and brethren in Antioch, and departed for a foreign field.

We next hear of him at Seleucia, a city on the Orontes, five miles from the sea, sixteen from Antioch, by land, and forty by water. Whether on foot, across hill and valley, or on shipboard down the serpentine Orontes, he reached this port of entry, does not appear. But here, in the "*Free City*" of Seleucia the apostle to the Gentiles embarked with his companions for Cyprus, an island in the Mediterranean, whose summit he could have seen from the Syrian coast. Favoring winds soon brought him to Salamis, a large mercantile city upon the eastern shore. This was once the capital of the island and great centre of attraction, especially to the Jews, who were numerous in that mart of trade at that time.

Here he began his work as a foreign missionary. For while he preached in the synagogues of the Jews, though his work was principally with the Gentiles. But his tarry in that part of Cyprus was brief, and we know nothing of its result. A hundred miles of travel overland brought him to Paphos, upon the western extremity. This was a garrisoned town and of heterogeneous population, with the Greek in the ascendancy, but subject to Rome. Here Sergius Paulus, the *Roman Pro-consul* had his residence. A brief acquaintance with him disclosed

and a troubled mind and deep anxiety for his soul. At his request, Paul addressed him upon the subject of religion; spoke of Christ and the way of salvation, and urged him to immediate decision. His conversion was soon after effected, and came the seal of God upon the missionary enterprise, and as the first fruits of missionary labor under that appointment. But his tarry at Paphos was not prolonged. Having rebuked celebrated sorcerer, and wrought a miracle in proof of his vine calling, he proceeded to the main land and disembarked Attalia; and without tarrying to form acquaintance or erect a standard, passed on to Perga, on the Cestrus, in Pamphylia, where Mark became disheartened and turned back. Thence rather into the interior of Asia-Minor, till he ascended its second table lands, rising six thousand feet above the sea. From this elevated and sandy plateau, mountains rise in awful grandeur, with summits of perpetual snow. If it is not in Syria Cilicia, as intimated in the preceding article, it must have been in this region that Paul encountered some of those "*perils of waters*," spoken of in one of his epistles; for here the rivers come with suddenness and to fearful heights, deluging vallies and plains, destroying bridges, obstructing roads and covering the country with wrecks. Here, too, if not in the provinces previously mentioned, he must have suffered from "*perils of robbers*," for he was then in the "region of the borders of Phrygia" and of Isauria "and Pisidia," known to have been the land of robbers.

From this point he proceeded inland to "Antioch of Pisidia," a "*colonia*," a large city near the border, and frequently in the possession of different powers. Though situated in the midst of an amphitheatre of mountains and upon an isolated and rocky site, it was an object of contention. Its site is now marked by huge blocks of marble, once the glory of a city now in ruins.

Here, at the request of leading men of the city, Paul preached in the synagogue of the Jews a characteristic discourse, and which he explained and enforced the gospel, much to their joyance, but equally to the edification of the Gentiles. On the next Sabbath, he repeated the discourse by request, and to

a numerous and mixed assembly. But the Jews became enraged. They interrupted and opposed his preaching, and closed their synagogue against him. Yet his lips were unsealed. (Being excluded by the Jews and well received by the Gentiles he procured a private room, where he taught large numbers who resorted there for instruction. But the opposition became intensified that he was compelled to leave at an early day. The women, even, took a conspicuous part against him and the gospel he preached. Yet, with all these obstacles in the way, it is supposed that he laid the foundation of a future church.

From this hotly contested point he proceeded inland to Iconium, a town in Lycaonia, at the foot of Mount Taurus, ten miles to the east of Antioch. Here, surrounded by summits of perpetual snow, which overlooked to the east mountains whose base lie the plains that cradled the Turks, he erected the standard of the cross and called the wild mountaineers of those regions to rally around it. But the call was in vain. They refused to respond. Here, as at Antioch, he was confronted by opposing forces. Jews and Gentiles united to resist his progress. It was a consolidated power. The town authorities took a conspicuous part in the opposition, and it became so positive, that he who was the bearer of what should have been "glad tidings of great joy" was driven from that place.

His course of travel then led him through a mountainous and dreary region, to the south-east, destitute of rivers and streams. He halts at Lystra, the birth-place of Timothy and the scene of his childhood and youth till about twenty years of age. The acquaintance which Paul formed with Timothy was one of interest and of twenty years' continuance. That with the family and friends of Timothy was pleasant.

His reception and success at Lystra were in pleasing contrast with his experience at Iconium. His preaching attracted the attention of the masses. As but few Jews resided there he encountered little or no opposition. His way was clear. He had nothing but ordinary sinners to contend with; and to them he preached Jesus and his salvation, as they gathered in groups, in the streets and in private rooms. His audito

greatly increased in numbers, and particularly from the display he made of miraculous powers in the healing of a man lame from his birth. They were attracted to the place of instruction more generally from a belief they entertained in regard to Paul's supernatural endowments. Many regarded him as a god, and would have worshipped him as such, had he not forbidden it.

The ministry of Paul at Lystra was successful. It was through his ministrations that Timothy became a convert to the Christian religion, and was called to the ministry. Of the term of Paul's service there we know nothing; but doubtless it was sufficiently long for the establishment of a church upon a sure basis. And it is probable that Timothy was placed as an under-shepherd over it, till Paul's second visit; when he took him, as a travelling companion, and retained him as such through the greater part of his subsequent apostleship.

From Lystra he travelled eastward to ancient and secluded Derbe and its adjacent towns. Thence northward into several towns in Galatia, where he preached Christ, as he says, in his epistle to them, "through infirmity of the flesh, and in "temptation;" and where he was "received as an angel of God." It is thought by some that he was then in ill health; and he had just recovered from a fit of sickness occasioned by exposure and excessive labor. But feeble and worn though he was, he felt that a "necessity was laid upon me," and that "woe is unto me if I preach not the gospel." He had no spare time for sickness, nor for recovery. Hence the "infirmity" of which he speaks and under which he labored as he preached to them the gospel of Christ. And as weak and inefficient as he regarded himself and his service, the result of his preaching in those northern towns was highly commendable. Doubtless the establishment of several churches, to which he afterwards wrote, under the address of "the churches of Galatia," was wholly attributable to labors then put forth.

From that section he retired to re-visit and encourage those whom he had secured to the cause in those places through which he had recently passed. He labored to strengthen and

counsel them along his entire journey back to Perga, the place where he made his first stand, after leaving Cyprus. From Perga his course was westward some twenty miles to Attalia, on the Pamphylian Gulf, the place of his first disembarking upon that coast. At that port he embarked on some trading craft or Phœnician coaster for Antioch in Syria, whence he went forth two years before. In this tour he must have travelled by land on foot a thousand miles or more, and much of the way through "perils" of many kinds; which, with the completion of his sea voyage to the Gentile metropolis, closes the first missionary tour of the apostle Paul, in the latter part of 48 or early part of 49 A. D.

Here occurs a cessation of missionary labor of nearly two years; but we are not to regard it as an interval of idleness, for it was spent with home churches and in the settlement of controversies that there existed. During his absence certain questions arose in the older churches, especially in the Jerusalem church, pertaining to old dispensation rites, that foreboded evil. The church at Jerusalem was composed principally of Jews, and some in that church, as others in other churches, complained that the Gentiles were allowed too great a privilege in their exemption from rites, which they regarded as still in force and to be observed. They demanded that the Gentile churches should adopt that of circumcision, if no more; but as that was exclusively a Jewish rite, they refused, claiming that its legality had been annulled by the gospel. Consequently, and very naturally, divisions, animosities, and disputes sprang up, to the injury of the churches and to the dishonor of religion; and in some instances, to the disgrace of its professors.

At that time, the empire was full of creeds and quarrels; and the churches drank in the same spirit, especially where the Jewish element prevailed. Though Christianity had accomplished much, it had not entirely conquered old prejudices nor obliterated Judaism from among many who professed to be converted, and who had become members of the Christian church. Judaism was jealous of its prestige; it still presumed to dictate and control the church of the new dispensation as well as of the old. Hence controversies and conflicts ensued;

and as the churches and societies were of mixed population, factions and parties became general and more extensive, because of the great variety of national prejudices and interests, as well as those of a religious nature. Individuals, churches, societies and nations were struggling for supremacy; and in the strife and contention of that period, religion became involved and Christianity imperilled.

It is with this state of society in view, that we discover the necessity of a master mind to control and mould it; one to instruct, reprove and direct, having power and authority delegated or inherent. This was the great desideratum of society at that time; but where could it be supplied? Where look for a standard that would be generally adopted and observed, so that uniformity of opinion and concert of action might be secured; or mutual license to differ, on minor points, without being subjected to rebukes from those who were but equals in the churches of our Lord Jesus Christ.

This standard, as a criterion of judgment, was supposed to exist inherently in the churches themselves. Consequently, and as appears probable, a delegate convention was called from the churches to meet in Jerusalem, the fountain head of Judaism, which was the existing cause of all those disturbances and distractions which threatened the churches of that day. This convention was composed of members from various quarters, so that the interests of all parties might be represented. It was special and yet comprehensive in its deliberations. It is usually spoken of as "council," but it might properly have been designated "general conference." It convened in 50 A. D., and was the first of the kind.

The Antiochian church selected Paul and Barnabas as delegates. Paul took Titus with him to Jerusalem, that he might be in attendance, though not as a member of the conference. Titus was a young Greek convert, and in all probability one of the first fruits of his ministry among the Gentiles. Doubtless it was over him that the great battle was to be fought in the council; for the Judaizers were more jealous of Paul than of others, and censured his course of action more severely. They

would not fellowship Titus nor others, however genuine their conversion, who had neglected or refused circumcision.

By taking Titus to Jerusalem at that time, Paul had a *specimen* to exhibit, and as a basis of argument in defence of his ministry among the Gentiles. He related to the council his method of procedure and its success, and in which he presented facts in vindication of his ministry, and reasons for its continuance according to his own judgment.

John, Peter and James were the principal members on the Jewish side, and upon whom Paul made evident gains as the business progressed. The council deliberated upon the various questions presented, and decided according to their sense of duty under the circumstances, as all deliberate bodies are required to do, especially ecclesiastical. They fully sustained Paul and others, laboring among the Gentiles, who had pursued a similar course. And they not only sustained him, but authorized him to proceed again to the same work and on the same plan.

The council was pleased with his success,—satisfied with his correctness of practice and soundness of doctrine. But he did not escape censure from a portion of the members, nor did others on the Gentile side of questions presented; yet, they were exonerated from blame by the majority and declared free to preach and win souls to Christ irrespectively of old dispensation rites and ceremonies.

The views of Peter became so modified that he came forward in vindication of Paul, and cited instances in his own ministry at Joppa and Cesarea, somewhat parallel with Paul's. He virtually endorsed the course Paul had taken, and exerted his influence to relieve Gentile converts from all unnecessary burdens. He believed that outward forms were of no avail, that they should not be depended upon, and need not be observed only at pleasure. In this he agreed with Paul, in arguing that faith in Christ exemplified in holiness of life was sufficient; and that the peculiarities of the Old Testament church were no longer binding, especially upon Gentile converts. And in sustaining Paul, Peter and others in the council sustained others

who had followed his example in receiving to the church of Christ uncircumcised converts. And, inasmuch as they were sustained by vote of the council, the Judaizers and agitators of contraband questions were to the same extent rebuked. The remarks of Peter, following those of Paul, were effective in deepening the feeling and desire in favor of liberality to converts to Christianity, especially to the Gentiles.

James, the moderator of the council, took the same view before the decisive vote was taken. He cautioned brethren less wise than Paul, against obstructing the work of God among the heathen, by imposing upon them unnecessary burdens. Previously he had been considered quite Jewish in his views, but the arguments and developments made before the council served to change his mind; and, to a degree, recommending liberality as a practice among the missionaries, and the largest measure of love and union of effort in the churches. While various agencies were employed to convert men, he recommended great caution, lest their conversion be prevented by those who sought to. He would leave converts free to do as they pleased in regard to circumcision and all unnecessary requirements of Judaism.

Resolutions were passed by the council condemning unnecessary burdens upon converts, and also recommending them to subordinate every thing to religion; relying wholly upon the leadings of the Divine Spirit and the convictions of their own consciences in regard to the adoption or rejection of Old Testament rites. These resolutions were *official* and *authoritative*; and were to be regarded as the decisions of the council, which had been mutually called to settle disturbing questions. They were binding upon the churches, and by them were to be observed, so that thereafter all those distracting elements might become obsolete. And, as official decisions, they were communicated by letter to the churches in Syria and Cilicia,—and, doubtless, to those in Judea, and, probably, by the delegates at their return to their respective churches in whatever direction. Paul and Barnabas proceed at once to Antioch, carrying with them, not only the decisions of the council, but the congratulations of a portion of the council and of the church at Je-

rusalem. It was occasion of rejoicing, that the objects of the council had been so happily secured, and dissensions nipped in the bud.

While at Jerusalem, Paul and Barnabas met Mark, who deserted them in Pamphylia, while on their first missionary tour. Having now repented of his desertion, he proposed to return to the missionary work and with them proceed to Antioch. This was doubtless one of the effects of the council, for that was calculated and intended to heal breaches and restore the wayward. And, for a time, those vexing questions and heated debates, long distracting the churches, were set at rest, and the churches had peace.

But subsequently, when the churches had become backslidden and inflated with the spirit of the world, the same or similar disputes were revived. A sad reaction succeeded. Many complained then of the decisions of the council; declared them of no binding force and rejected its authority. Disturbing questions and quarrels, supposed to be settled, again threatened the existence of the churches. It was then as in modern times; warring elements among professing Christians are settled and then unsettled in a similar manner; allowed to remain quiet only through a season of religious interest, and to be revived with greater intensity when religion declines.

Separations and divisions among churches and members followed at once the removal of former difficulties. The Gentile churches withdrew fellowship from the Jewish, and quite generally discarded whatever of their peculiarities they had adopted in compromising for peace. A new order of things was instituted; but it lacked completeness. The Gentile churches attempted to purge themselves from the leaven of Judaism; but the work was not thorough. It soon became apparent that that old element was still at work in those churches, from which it was supposed it had been eradicated. And it was that and a corresponding state of society, as well as the peculiar condition of those churches, that occasioned several of the epistles of Paul to be written. The circumstances attending those churches caused the epistles to be *special*, and to abound with peculiarities, which adapted them to the varying

ses of different churches. But without anticipating the epistles and the conditions of the church that occasioned them to be written, we will now turn to a consideration of—

HIS SECOND MISSIONARY TOUR, the date of which, or its commencement, we put in 51 A. D. This was the year Felix was appointed as Governor of Judea, and that in which the Jews were expelled from Rome.

Paul had purposed to take Barnabas with him on this tour, on the first, as an assistant; but as Barnabas desired and even required that Mark should accompany them, and would go himself only on condition that he be allowed to go, the plan failed. Paul remembered Mark's desertion on the Pamphylian coast, on his other tour, and for which he dared not take him again as he might repeat the same offence. The partiality of Barnabas to Mark, doubtless, arose from kindred relationship; for Mark was his nephew, and because of which he more readily overlooked his former conduct. Paul and Barnabas disagreed in this and separated. The latter proceeded to Cyprus, his native island, and took Mark with him. Little is known of the term of his labors there, or of his success; but a wider field was opened for missionary effort than if the three had gone on the same mission. The disagreement of the apostles was, doubtless, overruled for greater good than their agreement could have been. But their contention was not heated or angry; for afterwards Paul spoke of Barnabas in terms of kindness and regard.

As the two apostles could not go together, Paul took Silas instead of Barnabas. He found him at Jerusalem, at the time of the council, and took him to Antioch on his return. He is supposed to have been an early disciple of Christ, and as one of the seventy whom he sent out as itinerants, as recorded in the gospels. He afterwards accompanied him through a great portion of his travels, and proved to be an efficient assistant and a faithful friend.

Having now made choice of a travelling companion he passed overland through northern Syria into Asia-Minor, and thence to Cilicia, and probably to Tarsus, the home of his childhood. Here the remembrances of former days must have rushed across

his mind, causing a brief tarry amid the scenes familiar in his youth.

From Cilicia he passed on into the interior to Derbe; then to Lystra, the scene of former friendships, where converts were gathered, where Timothy was called to the ministry and placed over the church then instituted. His return to this place was one of welcome and friendly greeting. Mutual inquiries in regard to the past, of labor, trial and experience, were among the characteristics of that occasion. It was the inquiry of the father after his children, born to him in the gospel; and of the children of the welfare of their spiritual father.

On leaving Lystra, Paul took Timothy with him, to whom he felt warmly attached, and who accompanied him through the greater portion of his future ministry. He continued his journey northward till he arrived at Iconium, a place of sad experiences, as the reader will remember as he recalls the apostle's former visit to that place.

Paul and Silas are now some two hundred and fifty miles from Antioch, the place of their departure. They are in regions secluded and remote, in reaching which they pass through mountain gorges of fearful interest and unbroken silence; one of which (described in a former article, Vol. I No. 2, p. 142, F. W. B. Quarterly) is eighty miles in length and contracted in width, at several points, to some thirty feet. On either hand are sand stone cliffs that rise, at different points, to six thousand feet in height. Through the mountain fissure, myriads had long since passed, some for curiosity and pleasure, some for trade and business; but most of all more for conquest and dominion, led by warrior chieftains from the east and from the west.

From Iconium the apostle passed to the northward and visited Galatia. He intended to have gone as far north as Bythynia and Pontus before his return, but was prevented by fatigue and bodily infirmity, as we may infer from one of his epistles. But again brought into trial and greatly reduced, on his visit to that section, he did not despair nor cease to magnify his apostleship. Not willing to rest, nor unable to proceed nor return, he demonstrated to the people of the

northern solitudes, though in great weakness and trembling, the doctrines of Jesus Christ and the true method of salvation. Those who may have been overtaken with infirmity or sickness away from home, as the apostle in Galatia, can sympathize with him; and in some measure appreciate the attentions and friendships of Silas and Timothy, as they ministered to his necessities.

On recovery, and leaving this scene of disappointment and trial, he proceeded westward into a section of country lying to the north of the cities where the "seven churches" were located, and within the province of ancient Lydia. He is now in the extreme north-western corner of Asia-Minor. He has passed the borders of Bithynia and Phrygia, Mysia and Lydia. He is now at Troas and for the first time. This city is on the Hellespont, near the site of ancient Troy, the home of Priam, and celebrated in classic song as the battle-ground of men and gods. Over these plains Xerxes hurried his mail-clad veterans into Greece for invasion and conquest. Here, too, by the tomb of the immortal Achilles, Alexander girded his sword anew and with intenser purpose for universal dominion.

But now we see one standing in their footsteps excelling them both in all the characteristics of heroism and valor; wreathing for himself and others crowns of undying glory. A Christian warrior has buckled on the armor of God, and, with the helmet of salvation and the sword of the Spirit, is now about to proceed from this historic spot, a mightier chieftain, a greater hero, one burning with Christian love and zeal, inspired with spiritual enthusiasm and loftier purposes, going forth to battle in a holier conflict and for an incorruptible crown, for a kingdom without end.

But he goes not forth in his own strength nor of his own will. Having consecrated himself to the evangelization of the heathen, and here waiting the signal and watchword of his Master to carry the gospel to remoter regions, he sees in the midnight vision the uplifted hands of the Macedonian; hears the plaintive pleading of the Gentile in his blindness for something he knows not of, but earnestly desires. He recognized in this the hand and purpose of God, and he goes forth to plant the

standard of the cross in south-eastern Europe. The great question is decided; he feels assured of the proper direction of the field to occupy.

Embarking on board some trading vessel, lying in the Bosphorus, fresh winds from the east brought him sixty miles the first day, to the island of Samothracia, mid-way of the Bosphorus where they weigh anchor over night. This island was an asylum for felons and fugitives; and on whose loftiest summit Neptune held his throne and swayed his sceptre over the deep. The second day from Troas brought him to Neapolis, a seaport upon the European coast, one hundred and twenty miles from the opposite shore. Ten or twelve miles inland to the north-west, complete his journey at Philippi, a Roman city, "an Italian colony." This was Rome *in miniature*, in regard to population, laws and government. It was independent and self-governing, yet subject to the mother country.

The ancient Pangeus, situated between towering mountains, the Pangeus, with its rich mines of gold, was then known as Philippi, "the chief city of that part of Macedonia." In the midst of a magnificent landscape called "the plain of Philippi" beautified and refreshed by the placid waters of the Strymon from the highlands of Thrace, "*the chief of apostles*," and *prince of missionaries*, in the year 52 A. D., erected the standard of the kingdom more durable and glorious than the empire of Augustus.

It was pertinent that the great conflict between the gods and paganism in Europe should begin in one of its principal cities, such as Philippi had become. It had already become historic. Its rebuilding and decoration by Philip, the father of Alexander the Great, and its transition in name and character, had secured it a name and memorial. But it was peculiarly historic from the great battle in the autumn of 42 B. C. between the Imperialists and Republicans, with Anthony and Octavius at the head of the former, and Brutus and Cassius at the latter, and in which republicanism was lost and popular sovereignty retarded for centuries.

As Paul, in his retirement and meditation, repaired to this decisive and desperate battle-field, just out of the city, his

must have been pained, as he called to mind that clashing of arms and roar of battle of more than a hundred thousand on each side and in which the republic was overthrown. Paul was not an imperialist, nor a sympathizer with the oppressor and the aristocratic, but was free-born himself and desired that the masses might share to the largest extent in the blessings of liberty.

The remembrance of that day and its deplorable results, the battle lost to freedom, Brutus and Cassius overpowered, and in despair dying upon their own swords, their many thousands scattered, captured and slain, must have stirred his soul to its depths. Less than a century had elapsed since the bloody and fatal encounter of that day, and painful and indisputable relics must have remained as evidences of that hard fought battle. The camp grounds of Brutus and Cassius were, doubtless, marked and well defined, and strikingly impressive, though tent and equipage were in ruins. And as this was a frontier city and a military out-post, thousands of spears and javelins, similar to those that put to flight and routed the soldiers of the republic, might still have sparkled in the morning sun as brightly as nearly a century before.

With such exhibitions daily before him, and constantly treading upon soil drenched in republican blood, and scattered with fragments of bleached and decaying bones of the valiant but overpowered, he not only had reason to lament the disasters of that field, but to kindle anew in his heart the fires of Christian philanthropy and love; for nothing but the promulgation, establishment and success of the gospel could secure to the masses the triumphs of liberty to any considerable extent; and nothing but the burning zeal of Christian love could so proclaim the gospel as to draw men to its standard with the assurance that they who embrace it were made free in Christ. For the spiritual enfranchisement of the masses and the enlargement of a kingdom destined to be limitless and endless, he had come to that city of mail-clad warriors, guarding the out-skirts of the Roman empire. And nobly did he perform his mission.

This was a city of Romans and Greeks; military and not com-

mercial; consequently, but few Jews resided there. And, because of this, there was no "synagogue of the Jews" for the apostle to occupy, as in some other places. A temporary, rough and unfinished building was his temple in foul weather, and beautiful grove by the river's brink in pleasant. Here he unfurled the blood-stained banner of the cross.

His first European congregation appears to have been wholly of females, a few of whom may have been Jewish, or proselytes to Judaism. His first European acquaintance appears to have been Lydia, a skilful dyer from Thyatira, a city an hundred and fifty miles to the south-east, and across the Ægean. Her house became his home during his tarry in Philippi of "many days;" and doubtless Silas and Timothy, and probably Luke the missionary physician, who is supposed to have embarked with them at Troas, shared with him in her hospitalities. In opening her house to the apostle, she opened her heart also to the word preached. She at once became interested in the subject that engrossed the apostle's attention, and by giving her thereto, became the first-fruits of his labors in Europe and the first European convert in baptism.

But the nature and effect of his preaching attracted general attention, so that within a very brief time he secured a respectable congregation of both sexes, and numbers were converted. The miracle wrought upon the Philippian soothsayer and sorceress increased the public interest and brought him into great prominence, and, in some respects, into unenviable prominence. By that injunction of the apostle upon the sorceress, her employers lost a lucrative income, and because of which they became enraged with him and interposed obstacles to further efforts, which resulted in cruel persecution. And this became more general and severe from the fact that *paganism* was greatly endangered. Many had already abandoned that and embraced Christianity, and its success threatened the overthrow of the established religion. The authorities became alarmed; the civil power interposed obstructions and adopted measures to cripple the apostle in his work. Summary action was taken on the premises, which resulted in the condemnation and senten-

of the missionary band, and in the imprisonment and confinement in irons, in a most secure and barbarous manner, of Paul and Silas.

But this outrage had no permanent effect in the direction they intended; for to the surprise of all, and fearfully to the warden of the prison, they were miraculously released. The convulsions of an earthquake at midnight rent the foundations and opened the grated doors of the inmost cell. An unseen hand cut loose the iron shackles that bound the apostles; and with these lying harmlessly at their feet, they rend the inner prison with shouts and songs of praise. Whilst others were terrified, they were jubilant; rejoicing that they were counted worthy to suffer for Christ and the gospel's sake. They had welcomed "stocks and bonds;" willing to endure "great affliction" if "need be;" and now in that midnight scene, they were as composed as though "no strange thing" had happened unto them. While the affrighted keeper became frenzied and attempted suicide to escape the fury of the gods, whom he supposed were besieging the prison, the apostles were regaling themselves in a revelation of glory, exceeding the noon-day sun.

The authorities held the jailor responsible for the escape of the prisoners, which they supposed had been effected; and, being defeated in their designs, they could be appeased in their wrath only by a storm of fury upon his head. But when it was announced that the prisoners were safe, they were led to recognize in the event the mighty hand of an invisible power, and were themselves siezed with fear and trembling in view of consequences.

But the effect upon the magistrates was quite the reverse of that upon the keeper of the prison. While the latter and his entire household became that night convicted and through Paul's instrumentality were converted, the former, still enraged and trembling, and anxious to become rid of their victims, ordered their release, hoping to allay their forebodings and quiet their consciences by this act of justice. This was the extent, so far as we know, of their repentings.

The apostles, however, refused to accept of liberty under those circumstances. They had been arrested without due process of law; had been beaten with many stripes and cast into prison, and for no offence, otherwise than that of the Gospel. Unconscious of any wrong on their part, and being Roman: they claimed the right of Romans to trial by the court before condemnation, and respectfully but decidedly declined the proposition. They demanded that the magistrates accord to them the rights of Roman citizens; that legal process be instituted and all implications be removed and an acknowledgment be made of the wrong done them. They would accept of liberty only as the magistrates appeared in person, and officially and legally discharged them. And this they were compelled to do before they could become rid of them; and not only were they compelled to this act of justice, but, on becoming convinced that their victims were indeed Romans, they readily accepted the terms proposed by the prisoners; for in this illegal imprisonment they, as public officers, had exposed themselves to impeachment and were liable to punishment and removal.

On the discharge of the apostles, the grateful jailor took them into his own house or apartment, washed their blood-stripes, and prepared for them a welcome table; after which the apostle administered the ordinance of baptism to the converted family.

Thence the apostles departed to their accustomed lodging in the house of Lydia, where they were greeted by the young converts, who had assembled to give them an appropriate reception of their release. This was a joyous, yet painful welcome; an occasion preceding and preparatory to a sorrowful separation and of which intimations were at once given. Congratulations were exchanged and Divine blessings were mutually invoked. The little band of disciples, now probably organized into a Christian church, was timely and appropriately counselled by the apostle and committed to the pastoral care of Timothy, in whom he had unbounded confidence, though he was but a young man, probably less than twenty-five. Luke, Christian physician, formerly from Antioch, in Syria, and now engaged in the missionary work, was appointed as Timothy

assistant at Philippi. With these arrangements completed, Paul and Silas took their departure for another field, arranging, however, for Timothy and Luke to meet them at a subsequent time at some other point to the south, either designated or to be by letter or otherwise. But from considerations now unknown, Luke did not proceed south, but remained at Philippi several years, and probably till Paul's second visit to that city, and on his return from his third missionary tour. Although he was committed to the missionary work, it is more than probable that a portion of his time was employed in his profession as physician or surgeon among the people at large; and in which he may have rendered the church and cause as efficient aid, as if his labors had been expended wholly and directly in the missionary work.

On taking leave of Philippi Paul and his travelling companion directed their course towards Thessalonica, a populous city of Macedonia, an hundred miles to the south-west. In going thither, the first day he travelled thirty-three miles to Amphipolis, a large sea-port and free city, then three miles from the sea but now eight. This city was situated upon the ancient Strymon, which beautified and rendered that portion of the country fertile in corn and cotton. Its site was upon the great national highway that connected Rome with the Hellespont and the large cities upon the shores of the *Ægean*.

The first night from Philippi he spent in Amphipolis, as did Pompey the first night after the battle of Pharsalia with Cæsar an hundred years before. This battle will be remembered as that which made Cæsar the master of the world and Pompey a fugitive. Once before Paul had crossed the path of the defeated but heroic general on the island of Samothracia, midway in the northern *Ægean*, where the missionary band spent their first night from Troas. Pompey, in renewing his journey in the grey of the morning, took boat for the same island, where Cornelia, his wife, waited the issues of the battle. But while the former hurried down the Archipelago and across the Mediterranean into Egypt and to his tragical end, the latter, with the speed of the wind, hurried in the opposite direction to stripes,

imprisonment and bonds, and from which he is now making his escape and is safely entertained at Amphipolis.

This city was the gate-way to the interior, and was long the object of contention between the Macedonians and Greeks, and over which hard battles had been fought. That of Pynda, on the 22d of June, 168 B. C., between the Romans and the Macedonians, resulted in the defeat of the latter, under Persius, the last of the Macedonian kings, and in the proclamation of Paulus Emilius, the Roman consul, that henceforth Macedonia should be free.

But now, after two hundred and twenty years, a greater than the Roman consul tarries over night on the same spot, on his way inland, bearing a more joyous message, the proclamation of a more glorious liberty, and the conditions of a release from a despotism more dreadful. Thence in the same direction, over the Via Egnatia, that great paved thoroughfare already alluded to, he pressed on through valleys and across wooded plains, from which some of the island summits of the Ægean were visible, and arrived at night, the second from Philippi, at Apollonia, thirty miles from Amphipolis. In this, his second day's journey, he passed Stagira on the left, the birth-place of Aristotle, and the grave of Euripides on the right.

The day following he pursued his journey. Bearing to the west, the sea visible on the left and the crowning highlands of the Axios to the north-west, he hurried on through glen and grove, thirty-seven miles, to the ancient Therma. It was here that he again reached historic ground. Here Xerxes tarried over night to rest his armies in their forced march into Greece 480 years B. C. It was then, comparatively, an insignificant town. But in 315 B. C. Cassander enlarged and adorned it and gathered into it the inhabitants of the neighboring towns and made it the great commercial emporium of the Grecian peninsula. Subsequently it became the great metropolis and capital of Macedonia, Illyricum and Greece. With this change wrought through the energy of one man, its name was changed to Thessalonica, in honor of his wife, who was half sister of Alexander the Great, and which it retained several hundred

years. Its present name is Salonica; its population a few years since was sixty thousand. It was also the scene of Cicero's exilement in 58 B. C., and where he wrote several epistles expressive of the spirit of an exiled and disappointed man.

In the great struggle between the imperialists and republicans, in the early part of the previous century, Thessalonica espoused the cause of the monarchy; sympathized with and assisted Anthony and Octavius against Brutus and Cassius; and for which, after the great battle of Philippi, she was constituted "a colony," which was then considered the highest honor the government could bestow. It was because of its sympathies with the monarchists, that the victorious generals upon the Philippian plains were induced to visit and honor the city soon after that event.

But in 53 A. D. it was visited by one greater than they; a spiritual chieftain, with valor to overcome and make himself "more than a conqueror," now does it greater honor and offers to the people a richer legacy in proclaiming in the same place, "the liberty of the sons of God." He does the city honor with his presence and tarries there nearly a month.

It was fitting that such a city should become the base of his operations, and from which the light of the gospel should radiate. Probably no city upon the Grecian peninsula was so well adapted to the design of the apostle in facilitating the spread of truth as this. Aside from its great populousness, it was a great centre and thoroughfare of travel between the east and west. Thousands of barbarians, rushing from the north-west for conquest and empire in the south, were attracted to and induced to halt temporarily at Thessalonica, and there for the first time had their attention arrested with the sound of the gospel; and which is said to have resulted in the conversion of many tribes. This circumstance of confluence of the gospel and those migrating races from the north, together with local considerations, gave the city great prominence in the earlier stages of missionary progress. It is said to have had the greatest gospel history of any upon the continent, and it is evident to all New Testament readers, that its religious history is prominent and suggestive.

Here, as in other places, the apostle's preaching attracted attention and called around him crowds of both Jews and Gentiles. But the former soon became excited and filled with envy, jealousy and all the baser passions, which resulted in stirring up strife and contention; while the latter gave him a favorable reception and a respectful hearing.

It was not long, however, before the elements of society were in a general ferment. Through the agency of the Jews, the life of the apostle and of those who had given heed to the Gospel he preached and had befriended him, were imperilled. The latter were arrested as accomplices, while the former was accused of treason in setting up Jesus as king in rivalry with Caesar. Being unable to *prove* their accusations or to show any fault against them, their enemies felt obliged, from prudential motives, to discharge them all.

The apostle remained, however, but a brief time after the development of hostility, but his labors there were effectual. He preached three Sabbaths in the Jewish synagogues, and labored elsewhere and otherwise through the intervening weeks. The result, in part at least, was the establishment of a Christian church of great prominence, the majority of which was Gentile in its origin and composition.

While at Thessalonica Paul had to rely upon his hands for support, and these were his only resource. We find him, therefore, during intervals of religious instruction, at work with his hands, engaged night and day at his trade. His circumstances compelled him to this resort, but he speaks of it as no disgrace, nor was he ashamed to transmit to succeeding generations the fact that he was a *mechanic* as well as chief apostle.

We have said that his hands were his only resort for support; but it should be remarked here that his pecuniary circumstances were very generously relieved by the Philippians church, which, on learning his condition, sent him contributions at two different times. It is not known by what means the church was informed of his straightened circumstances, nor to whom those several sums were forwarded; but the fact of contributions is much to its credit. But as the two places were only a hundred miles apart and were connected by a good

area was a populous city, situated upon a beautiful plain between the Axios and Haliacmon of the ancient poets. It

was largely Jewish in its characteristics, and supported a synagogue of worship. How long the apostle remained there, and what was the extent and success of his labors, are matters of uncertainty; yet we have reason to suppose that he was there several weeks and had no inconsiderable success. For while there, he made several attempts to return to Thessalonica, but was prevented by circumstances beyond his control; and besides this, what was known to have been accomplished there excited the Jewish rabble at Thessalonica, who proceeded to Berea, where they raised a tumult and organized a mob against him as at the former place.

The result of this demonstration was the same as on other occasions; the compulsory withdrawal of the apostle from that promising field. His reluctance in leaving was greatly enhanced from the fact that he was being untimely separated from a considerable number of young converts; and also from a sense that much more work of the same character remained to be effected. Yet he secured their consent under the circumstances, and with which his own judgment concurred. But the withdrawal was less painful than otherwise it would have been, from the fact of Timothy's unexpected and opportune arrival from Thessalonica at that particular juncture, and to whose care the apostle committed the oversight of the converts.

The existing cause or motive Timothy had in leaving Thessalonica for Berea at that time is unknown. It may have been from fear of the Jews in the former place, and under circumstances similar to those attending Paul's withdrawal a few weeks before. Perhaps, and not improbable, Paul by letter may have informed him of the tumult and peril he was in. But we have no evidence that the apostle in perils requested Timothy to come to his assistance or to assume the responsibilities of the mission at Berea, as at Thessalonica. Yet, it is apparent that he at once, unexpectedly and unannounced, arrived opportunely at Berea, and with Silas as an assistant entered upon the duties of the mission from which Paul was compelled to flee. But, doubtless this was more providential than intentional, and withal voluntary; and with a desire on the part of Timothy to render assistance to the apostle, if within his power.

as also to subserve the cause to the best of his ability, regardless of personal inconvenience and even peril. And this to him, even at Berea, at that time, would be far less than to Paul; and because of the estimation in which the two were held by the people,—one being regarded as more offensive and aggressive than the other, as in regard to Luther and Melancthon in the Reformation.

In his departure from Berea, several of the apostle's friends accompanied him overland some twenty miles east to the seashore, and embarked with him on a sea voyage to Athens, the home of Socrates and the school of philosophers, some two hundred miles to the south of Thessalonica, and but little more from Berea.

On their arrival at Athens, the accompanying friends immediately returned to Berea, and by whom Paul sent word to Timothy and Silas to follow him to the former city. But why he made that request does not appear, nor why Silas did not comply. The suspense of the apostle while waiting at Athens for the expected arrival was brief, but the coming of Timothy was as the coming of Titus at Philippi.

In recalling the past, and in the review of his various fields of labor, the apostle's heart was drawn out towards the converts he had won to Christ and the churches he had established in his name. With these in view, and with a desire for their greater advancement, he resolved at an early day to send Timothy back to revisit them, or a portion at least, and to carry his congratulations and counsels to encourage and confirm them in the gospel. But how far northward his commission extended, or what particular churches it embraced, does not appear; yet, we know that it comprehended "Macedonia," which would naturally include the Thessalonian and Philippian churches, and as Berea was near the border, that church also might have been included.

At the time Timothy was sent northward from Athens, the Thessalonian church was destitute of a pastor, while each of the other two named above had one; Luke was at Philippi, and Silas, so far as appears to the contrary, was at Berea. Doubtless, then, a considerable time was spent by Timothy at Thessaloni-

ca, and from intimations from Paul, we have reason to believe that the Thessalonians received Timothy joyfully, and seemingly in a manner that implied a previous acquaintance, and which strengthens the conviction that he had before been there in charge of that church, as before indicated, while Paul and Silas were at Berea. The tumult and mob violence that drove Paul from Thessalonica, and which, perhaps, occasioned Timothy to withdraw, as indicated in another place, had now, without doubt, entirely subsided.

In tracing the apostle overland and down the western coast of the peninsula we find him in the seat of Grecian learning and eloquence. To this southern city, unlike any in the south section of our country, the civilized world was largely indebted for philosophy and mental stimulus. Its religion, however, was false, yet it was a city of temples, but destitute of any knowledge of the true God. It was given to idolatry, to idleness and gossip in the markets and central places, foolishly and eagerly inquiring for something new and marvellous.

It was in such a city, in the midst of such a people, surrounded by monuments of intellectual greatness and culture, yet in the midst of mental blindness and moral defection, that the apostle to the Gentiles made a temporary abode. And here, too, was the home of Demosthenes, the prince of orators, who in the fires of his impassioned eloquence rebuked the people for their habits of dissipation.

But now there is one there more eloquent and zealous than he; one whose heart burns with a holier fire, a deeper and purer love, a higher inspiration; one who taught the students and philosophers of that literary emporium, a higher and more comprehensive wisdom, and a loftier, yet humbler and better, religion than Aristotle or Plato. He discoursed on topics of profound interest; controverted points with the most sage philosophers of the age; and despite their skill and eloquence gained the advantage and won converts to Jesus. Though proposed and regarded fanatical, his treatment by the people, and even by the philosophers, was, comparatively speaking, more to their credit. He encountered no such hostile enemies there as at other places already noticed. Yet, his success in winn-

converts was far less at Athens, the seat of learning. than in most other places.

Of the length of his tarry or the extent of his labors among the people, in the markets and public places, in the synagogue or temple, or beneath the waving foliage of their sacred groves, we have no definite knowledge; nor is it certain that he established a church there, though some find evidence to their minds that he did. But doubtless he remained there several weeks, and sufficiently long to make such impressions upon the public mind as are not easily obliterated. Such must have been the effect of that impassioned eloquence and power in that discourse upon "Mars Hill," in which he caused sage philosophers to tremble when he told them of a just, but to them the "unknown God."

Having now accomplished his mission to Athens, done all in his power to purify that fountain of learning, from which large numbers were drinking, he departed for Corinth, a populous city some fifty miles to the south-west. The contrast between these two cities was very marked. The former was remarkable for its quiet, its university appearance, and as the residence of gentlemen of culture and pleasure; though once it was place of great political importance. It was entirely *Grecian* in its character. But the latter was the opposite. It was an active, stirring place; a great commercial emporium, teeming with a populace of Jews and Gentiles. It was *Roman* in its origin and politics. Its wealth, like its population, was the largest in Greece. Its inhabitants, to a great degree, were the most voluptuous, licentious and corrupt. Profligacy and excesses were so unrestrained, so general and positive, that the term "Corinthian" was but another name for *prostitution*.

Yet it was a magnificent city and a place of great attraction. To visit Corinth, was to accomplish a great feat, an almost calendar event. Poets, Roman and Grecian, sang of its glory. It had magnificent temples of pagan worship, consecrated to idols and imaginary gods. One, at the time of Paul's visit, was supported by the services of more than a thousand harlots. These were slaves to the temple and their virtue a sacrifice to its gods. Such was Corinth in the autumn of 52 A. D.

It was situated midway the isthmus that divides the Peloponnesus from Attica, and commanded the trade of eastern Europe and western Asia. It was the capital of Achaia, and once the battle ground between the Athenians and Persians, where in bloody encounter the former broke the serried ranks of the latter in their invasion and drove them back in disgrace.

But there is now pending a warfare no less severe, the results of which are no less important to the isthmus and to Greece, and in which the world has an interest. It was a contest between the two religions, the true and the false. It was a conflict of principles on the one hand, and of passions and appetites on the other.

The ministry of Paul was first with the Jews, who were settled there very numerous. They opened to him their synagogue, where he preached three Sabbaths. His immediate and direct object was to convince them that Jesus was the Messiah of the prophets. Most of the time intervening between the Sabbaths was spent in private instruction, from house to house. In this he endeavored to secure their confidence and win them to the truth. In referring to these labors, at a subsequent period, the apostle indicated that it was with "*great weakness and trembling*" that he commenced labor with them. Yet though the word preached was thus in feebleness, it was attended with commendable success, even among the Jews. But it was not long, however, before he discovered the natural and invariable manifestations of the Jews, which, with his greater success with the Gentiles, led him to turn his attention more exclusively to the latter. The former were positive in their rejection of Jesus as the Messiah and could have little sympathy with the man or the religion that presented him in that light.

But in his turning to the Gentiles, the Jews opposed him with greater severity. In any event, they seemed to have resolved to reject Christ and the gospel proffered them. The apostle became perplexed and discouraged. To the Jews he was a "stumbling block," and "to the Greeks foolishness;" yet it was revealed to him that the Lord had "much people" in that place. Many were to be gathered to the stand.

ard of the cross, however great the opposition and dark the prospect.

His first acquaintances at Corinth appear to have been Aquila and his wife, who were said to be devout Jews from Pontus, a section of country bordering upon the Black Sea. They may have been of the number from that province, who heard Peter's Pentecostal sermon at Jerusalem and to whose hearts he spoke with tongue of fire; and upon whose altar the coals still glowed with fervent heat, as indicated in making Paul their guest, while tarrying in that city. They were pious and humble mechanics, engaged, as Jews often were in commercial cities, in that age, in the manufacture of hair cloth tents; and with whom Paul, at intervals of religious instructions, wrought with his own hands, long since accustomed to the same trade.

This family is not only spoken of here at Corinth, but at Ephesus and Rome, and as having been twice at the latter place. They appear to have been migrating in their habits, and probably from the nature of their business. If they were contractors in the manufacturing and furnishing of such kinds of goods, as probably they were, frequent removals from one commercial city to another would be natural. The frequency would depend upon the extent of the contracts and the locality in want of their goods. They are represented as possessed of a house of their own in Ephesus, from which we may infer that their residence there was of some years' duration. It is furthermore intimated that their house was thrown open for the social meetings of the church which Paul established there at a later date than that now under consideration.

He found on his arrival at Corinth a large number of Jews who had been expelled from Rome by the edict of Claudius the year previous, (51 A. D.,) and of the number were Aquila and Priscilla his wife.

We have spoken of Corinth more as a commercial city than otherwise, yet it was equally mercantile and central for all kinds of business. There was significance in its selection as a radiating point for the gospel at that time. The multitudes

who visited the city from abroad came in contact with preaching or the influence of the gospel, more or less, and fell under its controlling power. As they returned home to different and various sections of the country, they carried with them the seed of the kingdom, which they scattered in every direction with sensible results. Those from abroad who were converted while there, returned like radiating suns to enlighten the regions of the shadow of death.

Not long after the commencement of the apostolic mission in Corinth, the heart of Paul was rejoiced at the arrival of Timothy and Silas from the north, as he had probably arranged by letter. They brought with them the congratulations of the brethren in "Macedonia." His heart was comforted by the joyful intelligence of the steadfastness of their faith in the gospel as a divine institution. But to this there was some dissent, when he learned of the tendency in the Thessalonian church to accept the doctrine of the adventists of that time, who taught the speedy coming of Christ to judgment. Many experienced great anxiety in regard to their Christian friends who had died in the Lord. They were made to believe only that Christ would soon appear in the clouds of heaven, but that their sainted dead would not share with the living in beholding his glorious appearing, that they would not be raised till the magnificent yet fearful scene had passed, and consequently would lose much if not all the grandeur and joy of the day, from having fallen asleep before the event transpired. Some, too, adhered to the doctrine of the final sleep of the dead, and others to annihilation. This to many was a gloomy view, especially to those who had recently committed their dear ones to the grave. It was a sad reflection, that in this life nor the next, they should see them again.

It was but a natural consequence, that the apostle was affected on the receipt of such intelligence in regard to his converts and churches. He had constantly borne in mind, during his absence, and had felt deeply solicitous for their welfare, and this intelligence, brought by Timothy, had the expected effect. His anxiety even increased, and he yet more solicitous, desiring most earnestly and devoting

effect their restoration and reëstablishment in the truth. Hence, he wrote "THE FIRST EPISTLE TO THE THESSALONIANS" in the latter part of 52 or former part of 53 A. D., and forwarded it by Timothy at an early day. This epistle was the first in order of time in his epistolary writings, and was written at Corinth.

Although it had been revealed to him that the Lord had "much people" there, he found it a "hard field" of labor and that results were far below his aims. Success was limited; his ministry was interrupted by hostile Jews; he was excluded from their synagogue in hopes of preventing his public ministrations. And this, probably, would have been the effect, had it not been for a friend who opened to him a spacious room in his own house adjacent to the synagogue, where his ministrations were continued and rendered more effectual. His popularity increased among the Greeks in proportion as the opposition of the Jews matured into malignancy. Every possible attempt was made to thwart his ministry and prevent success. The authorities were appealed to, to interpose an injunction, and in this, through misrepresentations and false accusations, the Jews well nigh succeeded.

They took advantage of the recent appointment of the new Deputy to the court of Corinth. They expected in his appointment to be able to effect the suppression of the gospel in that place, if nowhere else. But when the Deputy became fully apprised of the facts in the case, he saw that the motives and purposes of the Jews were reprehensible and not to be encouraged. Furthermore, he discovered that by artifices and pretexts, they had attempted to deceive him, yet, without due punishment, but in great clemency, dismissed the case and sent them from his court.

But the affair did not end there. The Greeks took part with Paul, and in the espousal of his cause assailed the Jews for their assault upon the apostle. They brought the ringleader forward, and in their indignation made of him an example and the subject of repeated blows. It was at this juncture that the Jews appealed to the Deputy for his protection, and of which it is said "*Gallio cared for none of those things.*" He

was willing for the Greeks to requite the Jews according to their deserts, and which resulted in their disgrace and defeat; while Paul rose in public estimation and finally gathered there a large Gentile church, with a slight coloring of the Jewish element.

During his tarry at Corinth, he received additional intelligence from Thessalonica of the progress of heresy in that church. His epistle failed to cure the evil at which he aimed. In the belief of the near approach of the "second advent," many had neglected their business and otherwise pursued a course incompatible with the religion they had professed. Efforts were vigorously put forth to extend the delusion. Not satisfied with partial success, in the use of ordinary means, a resort was made to forgery. An instrument was circulated through the church and community, purporting to be from the apostle, and with his forged signature appended, containing a recantation of his former views, as indicated in his letter a few months previous. In this, he joins the adventists in the adoption of their views, and in urging the Thessalonians to adopt the same and to assume the attitude of expectancy and be prepared for the immediate and second coming of Christ.

This, naturally and inevitably, had its effect; the delusion increased; property was considered as of little avail; business was more generally neglected, and all the material interests of society discarded. Many, not fully adopting the doctrine, were cast down and dispirited, fearful and apprehensive. The necessity that occasioned the "First Epistle" now rendered it imperative upon the apostle to write the second. Some things in the first, which had been misinterpreted and misapplied, and of course misunderstood, required explanation. And the conduct of many deserved rebuke. Others needed to be admonished. This necessity called forth "THE SECOND EPISTLE TO THE THESSALONIANS," and probably in the latter part of 53 A. D. This was the second of his letters to the churches in date and writing. We have reason to believe that this was effective in restoring order and discipline, and in the establishment of the church upon a more permanent basis.

The time at length arrived when the apostle decided to close

ministrations at Corinth. After a residence of a year and half, "in labors more abundant," and having been "set on" many, though not devoured; having gathered the "much people" into the fold and been preserved from "hurt" as promised of the Lord, he completed arrangements for his departure. admonitions and counsels were timely and appropriate and farewells between himself and friends were affecting.

He embarked for Asia in the spring of 54 A. D., at the port Penchrea, nine miles to the east of Corinth, and crossed the Egean Archipelago, a distance of two hundred and fifty miles, and landed upon the opposite coast at the port of Ephesus.

Timothy and Silas accompanied him, as also Aquila and Priscilla, his wife. Their voyage was prosperous, but no incidents are given. The usual time occupied in such a voyage was about one to two weeks. It is thought, however, that this was accomplished in less than a week; that they embarked on Monday or very early in the week and arrived at Ephesus on Saturday or a little before, where they were met by Christians, who greeted Paul as an apostle of Christ.

On the Sabbath following his arrival he preached in the synagogue of the Jews, but with what effect does not appear; yet we suppose the result was favorable, as he was entreated to protract his visit with them. But as he was on his way to Jerusalem, to attend the Passover, he declined to accept their invitation, yet promised, as they requested, to return at a future day.

Leaving Aquila and Priscilla with other Christian friends at Ephesus, he took Timothy and Silas and embarked on the first opportunity, on board a vessel bound for Cesarea. It was probably a Phœnician trading vessel, plying between the two cities. Cesarea was a seaport upon the Syrian coast and a military or naval city, and of great prominence at that time.

From this city his course lay to the south-east and overland about sixty miles to Jerusalem, which was seven hundred from Ephesus. But we are left uninformed as to the time and circumstances of his arrival, whether in season to attend the Passover or not till it had passed. Yet, as we have no account of discussions, and no reference to it, nor to any of its doings,

we may suppose that he was belated. We are informed, however, that he visited that city about that time; and though, perhaps, too late to attend the Passover, he had the privilege of "*saluting the church*" there, and of meeting individual members in Christian greeting. This is the extent of our information concerning that occasion and this visit to the Jewish metropolis. But we may infer safely, that, comparatively, his visit there at that time was a failure, and that his tarry there was brief. Doubtless, he at once proceeded overland to Antioch, upon the Orontes, three hundred miles to the north of Jerusalem and twenty inland to the east of the Mediterranean.

We may suppose that he left Jerusalem with a sad and desponding heart. His disappointment could not have been slight. He had long and fondly entertained the expectation of meeting Christian friends at the Passover from different sections of country, and of communing with them upon topics of general interest. But this privilege, we may infer, was not allowed him; and that in the denial, fond hopes were disappointed and opportunities of good withheld.

We now follow him to the Gentile metropolis. This is his last visit to Antioch. It was in the summer of 54 A. D., the year of Claudius' death, and the succession of Nero to the throne; and from whom Paul was destined to suffer great indignities and serious interruptions in his ministry.

As intimated, he is at Antioch, his former field of labor, for the last time, after an absence of some three years, during which he had travelled some three thousand miles, and in which he endured hardships of no ordinary character. He braved perils of most every nature, aside from all the inconveniences of travel and of different climates, as well as change of seasons and unavoidable exposures. But despite all these, he went forward as the standard bearer of the cross; planted churches among the heathen; set up the ensign of a kingdom, destined to become universal. For this he fought the good fight, and in the midst of which terminated his "*second missionary tour*."

ART. II.—CHRISTIANS GOD'S TEMPLE.

The Scriptures abound in beautiful imagery. It is by means of this that spiritual truths are presented in a manner vivid and impressive. Divest the Bible of its metaphors, allegories and parables, and it would become a composition comparatively tame and uninteresting. In accordance with this principle, the apostle Paul wishing to impress some of those to whom he wrote with a sense of the exalted position which they occupied as Christians, instead of using the ordinary mode of expression, and saying, "Ye are highly favored or highly exalted," he speaks of them under the similitude of a temple, as "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you," 1 Cor. 3: 16; and, "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people," 1 Cor. 6: 16. The language of these passages is not only forcible, but it also contains a fulness of meaning not usually found in the common forms of speech. The apostle, also, as it seems to us, refers in these passages, not to any individual or class, but to the entire mass of Christians. He refers not merely to the church as an organized body, but rather to the church invisible, embracing all those who truly believe on our Lord and Saviour Jesus Christ. The appropriateness of his speaking of Christians under the similitude of a temple, will become apparent when we consider the various parts and uses of a temple, and especially that the ancient temple was dedicated to the service of Jehovah, that it was his special dwelling-place on earth, and that it was regarded as one of the chief glories of the Jewish nation, serving to enhance its power and influence. In accordance with this general plan, we remark:

I. *It is fitting that Christians be called the temple of God inasmuch as they are built upon the proper foundation.* Appearances are often deceptive. Some things exist in name alone. It matters not how fair and beautiful the structure may be, how extensive its dimensions, how symmetrical its proportions, or how elegant its finish and furniture, if it is without a firm and secure

foundation, it ill subserves the purpose for which it was erected. Such a buikling may appear attractive to the eye of the passer by, who is captivated by appearances and pauses not to contemplate sober realities. For a time it may serve as a resort for the weary and those who wish to be sheltered from the rays of the burning sun, but it endures not the wastes and ravages of time. The frosts of a single winter may undermine its foundation, or the first stormy wind that blows may lay it a heap of ruins. A temple without a proper foundation is in reality *no temple*. It is merely a specious structure.

Many systems, devised to meet the wants of our perishing race, have been exceedingly complicated in their structure, • and such as have well accorded with the instincts and feelings of the human heart. They have been such as have deified human reason, exalted the grandeur and dignity of human nature, or such as have been consonant with man's baser passions, and have served well to quiet his fears. Such were the systems of the old philosophers, of a large portion of the heathen world, of Mahomet and Smith, of the German Rationalists and the whole host of modern skeptics. These systems have flourished and have led captive their thousands. They have been attractive, and like the magnificent temple, have dazzled the eye of the beholder; but they have not met man's spiritual wants. They have made giddy the head, but have not effected to change the heart. They have filled no aching void within, and either have perished or are destined sooner or later to do so. But such is not the case with Christians. They are a temple "built upon the foundation of apostles and prophets, Jesus himself being the chief corner-stone." This foundation is no specious one. It did not originate in the base propensities of the human heart, for it contradicts and corrects these. It is no device of human reason, for human reason, with all its penetration and foresight, has failed to fathom its depths; but it had its origin far back in the councils of eternity. It is laid deep in the plans of infinite wisdom. This foundation was not designed for mere ornament, serving no valuable use, for although its materials are costly and precious, yet man by nature instinctively turns from it, as having no beauties or attractions for him. To the

sinner, Christ who is in reality so lovely, appears "as a root out of dry ground without form and comeliness." It is not a foundation which is destined to perish, but is firmly laid and has stood for ages amid storms and commotions without being the least shattered, and it presents no marks of decay. Apostles and prophets, saints and martyrs, through all time have built their hopes upon it, and have been wafted safely to heaven. Those who have perished have not rested upon this foundation. They have either trusted in themselves, their own righteousness, or in some scheme of human device, which has failed them when the storms of life have beaten thick, and the flood-gates of adversity have been let loose.

II. *It is fitting that Christians be called the temple of God since they may be said to constitute the component parts of a temple.* A temple is a structure composed of various parts. It has its walls, its covering, its finish and furniture, each of which may be subdivided into the parts of which it is itself composed. Or, speaking in general, we might mention its pillars, its beams, its doors, its windows and its ornaments, no one of which alone constitutes a temple, but all of them combined and properly arranged, each part being essential to the symmetry and beauty of the whole. And it may be here observed that in any structure, every brace, pin, or nail, things comparatively insignificant, has an essential place to occupy, one which can be filled by nothing else, of however much more importance it may be in itself considered. A beam would be ill adapted to fill the place of a nail, or a pillar that of a pin.

God's temple is composed of various parts "fitly framed together." Each individual Christian is possessed of his own distinguishing peculiarities. Each differs in temperament, manner of thought, and has his own sphere of usefulness. This same idea is advanced by the apostle, where he says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Some Christians possess qualities which well adapt them to be pillars in this temple, while others, whose gifts qualify them to fill less conspicuous and less honored po-

sitions, belong to this great temple and are essential to its perfectness, symmetry and beauty. No one would be disposed to deny that Luther, possessing courage, energy and zeal, traits which so well qualified him to be a leader in the Reformation, occupies an important position in this temple. Nor would one deny the same of his more cautious, quiet, unassuming, and, at the same time, his no less able and gifted friend and co-laborer, Melancthon. We readily assign to persons noted for their piety, ability and usefulness, a place in this temple, but were the structure composed entirely of such, it would be wanting in its proportions, or it would be a frame-work without its finish and furniture.

The Shepherd of Salisbury Plain, moving in his humble sphere, and exercising his simple faith and holy trust, belongs to this temple and may be regarded as one of its top-most stones. The mother, who lives in obscurity and toils amid poverty, but faithfully discharges her duty to her family and her God and trains her children for usefulness and heaven, keeping the fires of love and consecration burning in her heart, belongs also to this temple, and may constitute an important part of its finish; and the inmate of yonder sick room, whose hours are passed in constant writhing and pain, but who bears all her ills with patience and resignation, for she has learned to suffer well, thus illustrating in her life the sustaining power of religion, may be counted as one of its brightest and most beautiful ornaments. This great and magnificent edifice has its contemplative John as well as its argumentative Paul, and its bold and zealous Peter, its busy and careful Marthas, as well as its pious and devoted Marys, its Edwardses, its Wesleys, its Randalls, and the weak and trembling, as well as the strong and vigorous. It embraces all of every rank and condition, whatever may be their individual peculiarities, who exercise an implicit faith in Christ and his atoning sacrifice, and they all coming together joint to joint, constitute the structure in all its completeness and symmetry.

III. *There is a fitness in Christians being called the temple of God since they are of God's ownership.* God's ownership is a universal one. The heavens are his, for they declare

glory. The sea is his, for he made it. The dry land is his, his hand formed it. The cattle upon a thousand hills are for it is he who has given them breath and being, and made provision for their wants. Man is his, for out of the dust of earth he formed him. "And in him we live and move and are our being." If the heavens, the sea, the land and all living creatures belong to God, much more then do Christians, since we have ever been the especial objects of his care. Saying nothing of the infinitude and wisdom of God's plans respecting our race, which he devised in the councils of eternity, of this world which he has so admirably fitted up to be the theatre of his work of redemption, God has exercised a care for believers in all the administrations of his government. When man had rebelled, forfeited his title to heaven, and had incurred God's wrath, the curse then pronounced was attended with the promise of a future blessing. Nor did God remain satisfied with giving a promise merely; he continually reminded man of his deterioration to fulfil it. This determination is especially seen in the preservation of Noah and his family, in the calling of Abraham, in delivering the children of Israel from bondage, in the giving of the law upon Sinai, and in the raising up of prophets and teachers. But the promise *is fulfilled* and its blessings *utilized* in the sufferings and death of Christ. "In whom," says the apostle, "we have redemption through his blood, even the forgiveness of sins." The same apostle also speaks in another place of the church of God as "purchased with his own blood." If God has paid a ransom for believers in the price of the blood of his own Son, then are they in an especial sense, for not only has the general course of events had reference to this purchase, but it was consummated by the central and crowning event in the world's history—the *death of Christ*. God's ownership of Christians is seen not only in a general manner, but each one of them is a special object of his care. Says the apostle, "And we know that all things work together for good to them that love God." The great Teacher also assured his disciples that not even a hair of their heads should fall without their heavenly Father's notice. Can such provision be made for Christians, and can such care be extended to

them, and there be no ownership? As God owned his temple in Jerusalem, inasmuch as it was built for him and dedicated to his service, so he owns the great temple of believers, since they are his by creation, by preservation, by redemption and by adoption.

IV. *There is a fitness in Christians being called the temple of God, since he dwells in them.* God is an everywhere present being. He dwells in heaven, which is filled with his glory, but the heaven of heavens cannot contain him. The uttermost parts of the earth are filled with his presence. His Spirit not only now as of old, when he gave form and dimensions to a shapeless mass, moves upon the face of the water, but he penetrates infinite space, sustaining all things by his presence and power. Although God may be said to dwell everywhere, yet there are places where, in an especial sense, he has his abode, and these may be called by way of eminence, *His*. Heaven is his because he dwells there. The temple of Jerusalem belonged to God, not only because it was built for him and dedicated to his service, but because he dwelt in it, or there was the symbol of his presence. Christians, as we have already seen, are God's not only by ownership, but by the more intimate relation of his dwelling in them. The doctrine that God dwells in his people is not the result of imagination, but it is one well-authenticated by the teachings of Scripture. It is especially brought out in connection with those passages to which we referred at the commencement of the article, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," and, "For ye are the temple of the living God, as God hath said, *I will dwell in them and walk in them, and I will be their God, and they shall be my people.*"

God does not dwell in his people, by his Spirit, to no purpose. He dwells in them, quickening them, energizing them, nerving them up to duty, and bearing witness with their spirit that they have been "born of God," and adopted into his family. Enoch had this Spirit dwelling in him, affording him testimony that he pleased God. Elijah had this Spirit, rendering him a fit companion for God and angels, without tasting death. This Spirit dwelt in Isaiah, causing him to see the glory of the

Messiah's reign; in Daniel, affording him visions of what should come to pass in the latter days; in Peter, rendering him bold and fearless; and this Spirit was with John on the lonely isle of his banishment, causing him to "write the things which he had seen, the things that were and things which should be hereafter." This Spirit also dwelt in the martyrs amid the darkness and the trying scenes of the persecution, enabling them to seal their testimony in favor of Christ with their blood.

God dwells by his Spirit not only in prophets and martyrs, and those eminent for piety, but in the heart of even the humblest believer. Who is there that has passed from death unto life, who has not felt the presence of an indwelling God, causing him to feel the assurance of pardoned sins, giving him to experience redeeming love, sustaining him in the hours of trial and despondency, and pointing him to a full realization of the Christian's hope? As God dwells in one of his children, so he dwells in them all. He no longer, as of old, has his special dwelling place on earth in the "holy of holies" of his temple at Jerusalem, but in the hearts of believers. He is about them and in them. They are his temple, and their hearts are his holy of holies. By God's condescending to dwell in the hearts of men, he bestows upon them the greatest and most valuable gift with which he has endowed them. It is superior to free will, for it was by the exercise of this that man departed from God,—the Spirit is the seal of his return. It is superior to conscience, for the Spirit quickens and regulates this. It is superior to reason, for reason with all its penetration and foresight, is fallible and has often led men astray; the Spirit is an unerring guide. The indwelling Spirit is superior to any other faculty or gift of human nature, for it constitutes the god-like in man, raises him above the things of time and sense and fits him for a higher and purer abode.

V. *There is one more fitness in Christians being called the temple of God which arises from their conspicuousness. A temple standing alone, on some favorable site, large in its dimensions, symmetrical and beautiful in its proportions, peering in grandeur with its spire pointing heaven-ward, cannot fail to*

be a conspicuous object. The eye of the distant traveller is attracted by it and he turns his steps thitherward, while the one who beholds it from beneath its shadow is awe-struck with its magnitude and admires the genius and workmanship displayed in its structure. What such a temple is to the surrounding country, but poorly illustrates what the temple of believers is to the world, which, standing out by itself, towering above every structure erected by human skill and power, is a beacon light to those who sit in darkness and in the region of the shadow of death.

Christianity is really a power in the world. But we sometimes, either from our familiarity with it, or because we look too intently upon the failings of its wayward professors, under-rate its influence. When we reflect what a power Christianity ought to be, we fail to apprehend what a power it really is. We forget that ten righteous men could have saved Sodom. A single devoted man of God, who has his feet planted upon the Rock of Ages, is a moral power of himself and cannot fail to exert an influence which tells for Christ. He is as some lofty peak rising above and overshadowing every surrounding eminence, serving as a landmark to the distant traveller, or as a lighthouse standing upon some rock-bound coast, bidding the weary mariner, tossed upon the stormy sea of life, beware of the dangers which threaten him. He warns him of breakers ahead. Such was Noah, surrounded by the wickedness of the antediluvian world. Such was Joseph amid the idolatry of Egypt. Such were Daniel and the three worthies in the land of their captivity, and such is the modern missionary in some distant heathen land.

But we need not go far to find illustrations of this truth. They are met on every hand. We are to-day sitting beneath the blazing light of the gospel. We rejoice in its influence, although wickedness still abounds. And to what are we indebted for this light and influence? We answer, in no small degree, to the presence of good men among us. Here and there is one, perhaps, in humble life, who exercises a simple faith in God, whose life is above reproach, and whose society those who "hate the light because their deeds are evil," shun. Were it not for

the presence of a few such men in any community, it would soon become another Sodom. It is difficult to estimate the worth of the presence of a single good man to a neighborhood community, or the loss occasioned by his removal or death. Such is the influence of a single Christian, what shall be said of the entire mass? No wonder our Saviour spoke of men as "the salt of the earth" and "the light of the world."

To the humble Christian who is beset by doubts and discouragements, and who is striving to know and do his Master's will, this subject as it has been presented affords much ground for encouragement and consolation. It shows him that by constituting a part of this great temple of believers he occupies no mean position, but rather one that is truly exalted. And it matters not how humble a place he may occupy, if it is only that of a single brick in its walls, or nail in its finish, if it truly fills it. God honors him as a part of his temple. In utility he occupies a position the most ambitious worldling might covet. Although the more prominent parts of the structure may engage the attention of the casual observer, yet the minutest article employed in its erection does not escape the notice of the great Builder. God cares for the weakest and the noblest of his children. This fact may be seen in that he has paid such a price for their redemption and condescends to dwell with them by his Spirit.

Again, this subject suggests the practical inquiry to all those who profess the Christian name, whether or not they are filling a useful place in this temple. There is a place in it assigned to all, and their presence there is essential to the beauty and completeness of the structure. Whatever place is allotted to us, if we fail to fill it as we ought, we dishonor the whole temple. The absence of a single brick in its walls mars its beauty, a single leak in its covering may be an occasion of decay. The want of a single brace or support is a mark of weakness, and the loss of a pillar may cause apprehension respecting its stability and permanency. Are you, professing Christian, dishonoring God's temple by unworthily filling the place which

has been assigned you in it? If so he will dishonor you casting you out and causing your place to be filled by other better material.

There are also many who constitute no part of this temple to whom God would willingly assign places, but they refuse to be thus honored. Instead of building upon its foundation, the Rock of Ages for its chief corner-stone, they prefer to build upon the sand. They see no beauty in the grandeur and magnificence of this structure, and no benefit to be derived from constituting a part of it. The fact that they are God's by adoption, preservation and redemption, does not seem to induce them to be his by adoption. Although God condescends to dwell in their hearts by his Spirit, yet they spurn his presence there, and thus refuse the noblest gift of God to men. If they refuse to be numbered among those, who, by a life of holy consecration, can be an almost untold blessing to this day and generation. While Zion is languishing and the calls for Christian effort are so numerous and pressing, do you not feel that it is your duty to lend a helping hand? You may become a pillar in the temple of believers, and it may be your privilege to be one in that upper temple, for says the Great Head of the church, "To him that overcometh will I make a pillar in the temple of my God."

III.—**RIGHTEOUSNESS THE FOUNDATION OF NATIONAL STRENGTH AND GLORY.**

four years we have been engaged in the attempt to naze freedom by force of arms. We entered the lists with supporters of slavery with an enthusiasm which forbade us h any distinct view of the great task to be wrought out. ontest, prolonged beyond the period assigned by the minds for its termination, has made our young men vet- in warfare; upon a thousand fields the bones of our brave ers are whitening, or rest in unmarked graves, sacred in al memory. The lurid smoke of battle has vanished and the booming of hostile cannon is ended. At last we behind—God grant forever—the heart-sickening detail vation in rebel prisons, disease in hospitals, death by and sword, sobered by trial, yet ennobled by the con- ess of having defended mighty principles, purified by fear- rifices, borne with God's help.

the result! To-day American slavery is of the past. eat root of bitterness toward the right, of hatred to free- f disunion and death, is itself uprooted. We have been the heavenly calling to destroy slavery. The question is to solve was such as has been at some time given ov- tion,—“shall right prevail or wrong triumph, shall divine human expediency be heeded.” National life has been or withheld as each has been true to right or has quailed the demands of evil. Either our national life must per- d all that it held in sacred trust, or the national sin be en and its sworn advocates subdued to compliance with Substituting the bullet for the ballot, the contest of can- the war of ideas, slavery declared, “I will destroy the that I cannot rule, for if I rule not I am destroyed; de- ment is the sure sign of my approaching ruin.” The sword isheathed to defend slavery but it cut the bonds of the

The blow aimed at the life of the nation fell upon the f the assassin.

At the conclusion of a struggle so vast in its importance, so fearful in sacrifice, bringing so large results to the cause of right and liberty, it is fitting that we ask seriously: how can the national life be made secure against the coming of such fearful experience anew? what are the imperative conditions of national safety? what lessons are taught us by this contest, and what duties now claim the efforts of Christian patriotism?

I. What are the imperative conditions of national safety?

Purity is the source of strength to a nation as to an individual. Just in proportion as the national fabric rests on God's law,—just as the reverent speech of the nation acknowledges God in its assemblies, so will healthful and large prosperity attend it. For national life is not safe in the hands of a people who do not firmly rest in the conviction that God reigns, that he loves righteousness and will reward it, and hates iniquity and will punish it. Whatever influences come to weaken such convictions in any citizen, diminish his strength of character. Selfishness inspires to no high achievement, but selfishness is rapidly developed in a life which denies its accountability to God. Without such personal deference to Divine law, respect for the State cannot, in any high sense, exist. For human government receives its sanctions from above. The administration of human justice is a part of that administration of justice which runs through heaven and earth. "Let every soul be subject to the powers that are over us. For the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God."

Legitimate human government, therefore, stands by Divine command and acts under Divine sanction. It becomes a Divine institution. It rules by Divine right. Without any sensible inculcation of these principles, it was impossible for the Southern states to feel respect for the national life. To them that life had no sacredness. It was either an obstacle to their selfishness or a help to their cupidity, tolerated only when they could manage it, and deserted when they could not control its workings. It embodied no high, heaven-given rights, and were its rulers seen to be, in any sense whatever, "God's mil-

ters to execute wrath upon him that doeth evil." Therefore secession was easily accomplished and with scarcely a thought that thereby the most heinous of crimes was committed.

Without fixed and deep convictions of justice and desert in regard to the Divine law, there can be no real comprehension of the relations of justice and desert to the welfare and stability of human government. The thought which the Scriptures ascribe to the wicked, "that God doth not regard iniquity, he will not be strict to punish it," is a delusion that mocks every criminal. Picture to any man the God of the universe only as a complaisant, always smiling God; fix in his soul the belief that God will not punish him who rebels against his government, that there is no administration of punitive justice; teach him that the crime-stained assassin and the praying saint will meet a like welcome in the presence-chamber of holiness, that God will not be strict to mark the iniquity of the evil doer, but can only smile upon him in complacency, and he will go away to mock at God's government. Any idea of government is unfixed and unreal except it is strengthened, vitalized by the element of retributive and vindictive justice. He who throws off the claims of God's government will despise the arm of the nation that is stretched out to punish him who breaks its laws. The sacredness of the State springs from the authority vested in it from on high.

As government is a moral power, the administration of government is directly approved by the authority of God. To support government, the exercise of punitive justice is necessary. This justice has respect both to the crime itself, and to the effect of the crime upon the future welfare of the State. The nation must punish the violators of its laws because it is not left *optional* with the nation whether it shall punish or shall not punish evil-doers. Its commands are derived from a source above itself, and such commands must be obeyed if the nation would retain God's approval. Wicked men must be punished because they have broken the *sacred* laws of the nation,—*sacred* because heaven-born—because they have broken God's law.

Except we thus recognize the right of government to punish

wrong-doers, as derived from the highest moral considerations, as founded in the very law and command of God, we divest law and the administration of law of all sanctity and claims to respect. We do not punish the criminal simply because his acts are obnoxious to the majority of his fellows. It is not because the criminal and the rest of society are disagreed, and society being the stronger party is able to afflict the weaker person or party. We take government away from mere earthly sanctions. Its work, its duties, its prerogatives, are without admixture of worldly assumptions, delegated from God. Therefore it is enjoined to punish and remove all moral evils which it can reach.

It is an insult before heaven for any men or party of men, whose oblique sympathies make oblique logic, to speak of the late contest as a mere difference between sections, to advise the loyal states to forget "*differences*," to let the traitors go free, to let by-gones be by-gones, since we have conquered *our foes*, attained *our* aims and gained *our* purposes! Was the contest, then, a mere matter of conquest; was it a question as to who was strongest, the free or the slave states? Where is the violated dignity of law and the ground of stability of government?

On the basis of the principles we have set forth, we are not at liberty, as a people, to free the violators of national law from condign punishment. We cannot, without God's displeasure, free ourselves from the administration of suitable justice toward the leaders and instigators of rebellion. Such a course is not only commanded by the highest moral authority, but is demanded by the needs of the state. It is needed to strengthen our convictions in respect to the abiding justice of God's character; it is needed for the stability of the nation. If government is powerless to vindicate law when broken; if magistrates are not a terror to evil works, law is valueless. The most beneficial statutes bring no relief to the oppressed and wronged citizen. If men deliberately and for years attempt to overthrow the nation, with impunity, then by no process whatsoever can respect for national law be secured. If the accompanying crimes of treason, the slaughter of hundreds of thou-

sands of citizens, starvation and assassination, are met with no adequate punishment, then in any year of our future history any man or party may plot and destroy at will.

The previous position of the chief-conspirator and his co-adjutors, however high it may have been, cannot be allowed to weigh at all in their favor. Because Judas walked three years with the apostles and the Messiah, sharing holy company, only adds to our abhorrence of the deed of betrayal. Over the generalship, however brilliant, of Benedict Arnold; over the talents, however varied and large, of Aaron Burr, we drop the veil of silence. We cannot easily praise the well developed form of the murderer entering our dwelling. Are traitors gentlemanly in address and of polished education? let gentlemanly and educated traitors know henceforth and forever that the passport to American sympathies and support is found only in loyalty to Divine and civil government. Let us, thanking God for so worthy a successor of Abraham Lincoln, pray that Andrew Johnson may incarnate Paul's words: "For rulers are not a terror to good works but to the evil. Wilt thou not be afraid of the power? For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil."

To the Puritans, whose energy conquered the wilderness, whose faith gave us political and religious freedom. God was a personal God, the one great reality. "Is it right," was the watchword with which they approached a question of state. They stood upon no fickle foundations of human sentiment. Flattery could not seduce them nor threats force them to compliance with evil. In trial and in joy, in storms of war or in the sunshine of peace, they stood with undaunted faith in Jehovah. With them allegiance to God was the only safeguard of the State. With gratitude we have beheld the principles they thus threw into the national constitution, enduring, by God's favor, the fiercest national trial. Along no other path than

that they trod, strong in heavenly alliances, can their offspring and successors walk on to permanent worthy triumphs.

What are technically termed "Politics," succeed only as they resort to devices for covering up from the national conscience the truth that God is the supreme ruler of the universe, and that to him we are accountable. "Mere human law is puerile and works its own defeat," is echoed from Assyrian mounds and Babylonian desolation; from Jewish wanderings and Roman aqueduct and Colosseum; from that Spain enthroned in despotism, with gilded honor and military renown, to the nerveless Spain of to-day; from the powerful Vatican of the fourteenth century to the Vatican of his serene holiness who expresses sympathy with rebels and the rebellion, and, too, as if in doubts of his final destination and so wishing to propitiate heaven and hell, piously sends his check for \$500,000 to aid the wounded soldiers of the North. France, near the close of the last century, would establish freedom and education without religion. "There is no God," she wrote blasphemously over her temples of liberty and learning. Ferocious passions, fostered by atheism, shattered her boasted temples dedicated only to liberty and learning.

Much has been said and written in advocating the necessity of moral education, as the hope of right political and moral action in the future. We agree that such education is most necessary, but it is simply impossible, save, as a principal lesson, there is inculcated a distinct idea of the way in which God regards sin and in which he will treat the sinner. To this end the State must show itself powerful to punish evil and reward virtue. For we receive our first distinct ideas of justice from the exhibition of justice by human tribunals. We reason from human laws, human acts, human judgments, before we reason concerning God's laws and dealings.

"The lower, from the very nature of things, become types of the higher. The lower law and the lower justice are the first, *mediæ* through which the higher are necessarily read and contemplated. First is that which is earthly, and then that which is heavenly: *first* that which is temporal, and then that which is eternal. If there *is* a true and eternal justice, a true retribution, or, in other words, a *Di-*

vine justice and a Divine retribution, then is it of infinite moment that our first mental impressions in the use of these and kindred words, should have no associations that are not in harmony with these high and unchangeable verities. . . . If our first impressions, then, are necessarily connected with the proceedings of human tribunals, the idea of the human justice must precede that of the Divine."*

The state cannot, to any extent, inculcate a truly moral education, except it embodies in its life, strongly and deeply, the moral ideas, which it seeks to foster. So that, besides affecting outward order and comfort it vitally influences the moral conceptions of its people, in respect to the character and government of God. Whatever poisons those conceptions infects the life of the nation with a virus that, if not arrested, must finally destroy all worthy national life.

II. What are some of the lessons newly taught or strongly enforced by this struggle?

Every political sin awaits retribution. National deeds shall be tried at the bar of Divine justice. "Because sentence against an evil work is not executed speedily, the hearts of men are fully set to do evil." The voice of the gathering tempest, which for thirty years muttered with ever increasing power, was drowned by the clamor of partisans eager for the spoils of state. Now and then a prophet, with clear vision, declared that the cloud, at first no larger than a man's hand, would burst with fearful destruction overhead. From the martyred Lovejoy in 1837, to the great martyr to freedom in 1865, both adopted sons of Illinois, there have been men of deep, abiding faith, content to utter their protest against the national sin, though the utterance brought death; believing that the truths they proclaimed would at last, though through much suffering, exalt the nation.

Nine millions of people, with a broad, generous territory; possessed of the arms and treasures of a powerful republic; enjoying, in their rebellion, the sympathies of the most important nations of the world; aided by British cannon, by British ships

* Prof. Tayler Lewis in *Bib. Repository* : 1517.

of war and British gold; growing the staple which for a third of a century had governed the civilized world. formed a confederacy and became the special defenders of slavery. Human wisdom prophesied success. The chances, politically and commercially, were confidently declared by a large party at home as well as abroad, to be in their favor. The movement was likened by the secessionists to the American Revolution of 1776, and esteemed a struggle for legitimate human rights, the rights of an oppressed people.

The question of right enlisted the power of Jehovah with the thirteen colonies. The question of wrong branded its abettors with a curse and blasted the confederacy. God's blessing was sought upon Southern arms, but the blood of bondmen was upon them; the sword was lifted against the cause of human liberty. The glory of our preservation belongs to God alone. Special Divine interposition has aroused the spirit of the nation for its seasons of great emergency. The counsels of men have been set at naught, that the wisdom of God might appear. Again and again we have been compelled to stand still and see the workings of the Lord. If we have been conscious, in our earlier national history, of God's favor and love, that consciousness should receive a fresh and mighty quickening by the preservation which He hath brought by fearful, yet redeeming ministries.

The history of this struggle proves the danger of the popular maxim, "*Principles, not men.*" By its influence we are prepared to select men without principles. •Right principles cannot find expression and work out high ends through evil and corrupt men. The advice is just this: "Ask not what the character of the men may be, whom you are asked to support; ask, only, what principles do they profess to be allied with and to uphold." We cannot throw around the designing and corrupt politician a mantle which shall cloak his acts of wickedness more completely than this. The importance of true men in this struggle should throw contempt upon the maxim and prove its hollowness.

What do we not owe to the honesty, the patience, the faith of the man who has, by God's guidance, brought us out into the

light of victory and peace! We trusted Abraham Lincoln at length, we seemed almost "to think with his brain and act with his arm." He was our Moses, and we believed

it should be given him to lead us to the promised land of peace and union, and share with us the rewards of toil. With true eye, with step firm and strength unabated, he ascended the mountain of triumph, gained a glimpse of that golden future which God through him had made possible, and died, full of honor, with fame rounded into completeness. Upon that clear eminence we have buried him, in full sight of adoring nations. He, conqueror of tyranny, brave leader, amid malice and opposition, redeemer of enslaved millions, martyr to sacred liberty—rest in the grateful, abounding love of a sorrowing nation.

Abraham Lincoln was sustained by a confidence in the overruling Providence, the justice and truth of God, worthy the imposition of the nation. He declared that if slavery were not of God it must fall: "if the Almighty Ruler of nations, with his eternal truth and justice, be on your side of the North or on the side of the South, that truth and that justice will surely prevail by the judgment of this great tribunal, the American people." The character of Washington is a national treasure; as a statesman, father of his country, he will live forever in the affection of the nation. Henceforth two names live on through the centuries, with inseparable union—Washington and Lincoln—the father of his country and the great national deliverer who "bound the Union and unbound the slave."

A party, strong in its union, accustomed to rule, of great influence, which deliberately proposed, not to bring about the triumph of right in the shortest and most efficient way possible, but virtually to surrender the country to those who plotted against its life, justly met overwhelming defeat. A convention held at Chicago, that had only words of blame and hatred for the administration, but not a word of condemnation for the rebels and the rebellion, no word of sympathy with the brave men who stood a living bulwark against the tide of desolation and death, no utterance of abhorrence over starved prisoners, was stily stamped with infamy.

The contest strongly proves that when an individual, a party or a confederacy, once yields to a false principle there is no crime which the party or individual may not be led to commit. Treason is the legitimate child of slavery. The burning of cities, the starvation of prisoners, assassination, are the choice expressions of the spirit of slavery. Threats, bravado, assaults in the halls of Congress, are the products of the barbarism which enshrouds the plantation. Rebellion was the next, necessary step of the system that had demanded and obtained the Missouri Compromise, the Fugitive Slave Law, and the Kansas-Nebraska Bill. The outward form of slavery is destroyed. Armies have done their appointed, appropriate work. The power of the nation is triumphant. But the spirit of slavery is not yet exorcised. The foe yet lives that has struck at the life of the nation with all its hatred and malice. We are not safe while the spirit of slavery is unsubdued. Its arrogance, its pride, its bitterness, are strangely apparent in Virginia, the chief sufferer in the rebellion; in North Carolina, where we had hoped largely from union sentiment; in forlorn, dismantled, desolate Charleston; in all of which, not humbled by bloodshed and disorder, by ruin and conquest, mindless, yet, of the supreme power of the Federal government, untaught as to the superior claims of that government, secessionists boldly vote anew for state rights, freely threaten the life of the government and resolutely refuse to take up the duties prescribed by government. The work of reconstruction is developing, like the war, the spirit of slavery, to such an extent as to make any but the stoutest hearts quail before the great tasks needing to be done in order that intelligent patriotism may hasten, with ready allegiance, from all the South, to yield to the claims of God-given right and progress.

III. What duties are given into the hands of Christian patriotism?

The clash of arms has ceased, but the struggle is not over. The great work God has given us, and from which he cannot release us consistently with our national safety, is only begun. The war could not have been ended save in the freedom of the slave, or in the destruction of the nation. Emancipation

was a military necessity, as well as an act of unqualified justice. It gave us nearly two hundred thousand of the bravest soldiers in our army. It was fitting that they should deal a telling blow in the contest; that they should fight shoulder to shoulder with their white brethren. The relief they brought was one of mercy to us. They owed us nothing; we could rightly make no demand that they should fight and suffer for the freedom we had so long withheld.

We needed the slave in the struggle to show us the race as we had never known it. It had been loaded with contempt,—it was wholly spiritless, unworthy of freedom, only fit to occupy a child's place in the national family, we said. So, upon all our cavils, shine out the matchless valor at Port Hudson and at Fort Wagner, and brave bearing on a hundred fields. The negroes proved themselves *men*,—men with undaunted courage, with brave souls,—men who knew how to die valiantly for freedom. What a spectacle! What a rebuke to our fears and a shame upon our reproaches! A race, buried for ages beneath the chain and manacle, tortured by the whip, shrouded in impenetrable ignorance, going with high, manly purpose to the great contest, even as our brothers have gone, grasping with surpassing readiness the principles of the struggle, and entering with zeal upon the work of self-improvement.

Were there no high principles of right at stake, we should give the freedmen full citizenship because they have proved themselves fit to become citizens. What are we to fear by insisting upon the rights of negro suffrage throughout the Southern states, save the displeasure of those who have aimed to destroy the life of the nation. We have listened to disloyal dictation only to our peril, and shall only bring new danger by regarding it now. The freedmen are almost the only loyal people at the South, and loyalty is a jewel whose value is beyond computation to the welfare of the nation. It is the virtue of virtues,—the safeguard of our liberties. We give full rights of citizenship to the bigoted foreigners who step upon our shores, who may live and die without comprehension of or sympathy with the spirit of our government. The freedmen have both to a surprising degree. Are we not yet prepared to give

those rights to a loyal man, intelligently grasping the genius of our institutions, though of dark skin and ignorant of the culture of the schools, which we readily grant to a white man who is both ignorant and loving ignorance, and also disloyal, striking against the country that shields him from the Old World despotisms?

Without the right of suffrage the advancement of the negro must be exceedingly slow, if not impossible. He only asked an opportunity to show himself a man, a loyal man, and he gave us examples of bravery and self-control in arms. He comprehends with readiness the spirit of the government; he appreciates the way opened for his advancement and rejoices in it. He is too intelligent not to perceive that his manhood is not attained save by the rights of the ballot box. In spite of all that may be said in regard to the contentment of the freedmen, in the State of Tennessee, with the action of the legislature of that State, it is only the acquiescence of an inferior race that yields because it must; and yields *apparently cheerfully*, because of the old instinct which made the slave conceal, beneath an impenetrable mask, the feelings of the heart.

Invested with citizenship, the black man becomes an element of strength to our civilization at the South. He alone is really willing to learn a better way. To him alone are the stores of intellectual advancement readily welcome. The recent elections in the South show that without his vote, the loyal element is too weak to maintain itself against disloyal strength. All loyal men must go to the polls together, else progress toward freedom must be painfully slow. To refuse the black loyalist the right of suffrage is to debauch the national conscience, making it insensible to the claims of right and justice,—a source of peril which the past has strangely disclosed. Besides, by withholding such right and justice, do we not begin to fight our battles over again? for it is the nation that *repents and forsakes* its sins, that God will spare. For two hundred years, the slave has moistened Southern fields with sweat and blood, let him now tread the same fields with the refreshing balm of freedom poured upon stripe and wound. Over the graves that closed upon hopeless, rayless victims, let him march with quick elastic step

to the duties that assert his manhood. The gift of full liberty is, after all, a paltry price to pay back for the wealth with which the nation has been enriched by his wages kept back.

Simple justice demands, at least, that the qualifications which are considered necessary to entitle a white man to vote be applied to the black man. To whom shall the honor of the government be most safely intrusted? To the prejudiced, bigoted multitudes from abroad, to the semi-barbarous, disloyal whites of the South, or to the loyal, progressive black men of the South? Can we be satisfied with what has been achieved, can we before God and the claims of human justice cease to labor and pray against the spirit of slavery, until every loyal man is invested with full rights of citizenship? Let no past labor be esteemed enough, no future tasks too great by the Christian patriot; for God's blessing is ensured only as we will give up no sacred principle, but struggle on till it be gained. There are contests yet to come, and the mantle of golden fibre is not yet to descend upon the toil-worn, earnest champion, but it matters not, if so be that gladness and joy, in God's own blessed hour, dawn at last upon millions of yearning spirits in the gift of a full freedom; and upon the whole nation in a more complete baptism of justice and truth.

The hand of God is working still; it will not leave us. Let us pray for our President and pray for our government, and, by loyal endeavors, sustain both. God will guide them by his counsel and perfect their work. There have been too many wonderful interpositions, too many unforeseen, but fitting judgments from on high, to leave us to doubt that all will be brought to a noble, gracious success, and that the cause of justice shall be exalted. Prayerfulness, unwearied toil, patience, trust, shall meet their full recompense.

It is glorious to be living at this hour; to stand amid the mighty changes convulsing a continent, and read the writings of God's finger in our most eventful history. We have wondered how the old prophets felt when God's voice spoke to them; we believe we know something of that which they felt, as we have heard His command and also its fulfilment in the tramp of four millions of slaves marching forth to freedom.

The sword which was meant to destroy liberty has increased her heritage.

Let us take up the duties that God gives us with a truer faith. Let right be forever exalted and wrong forever challenged and defeated; let the past remind us continually of the peril that comes from alliance with evil, the present of God's mercy and love, and over the nation shall hover God's guardian angels preserving the land that, emerging with new strength from chastisement, delights in the way of truth.

ART. IV.—THE CLOSE OF THE SLAVEHOLDERS' REBELLION.

Such a caption as this,—“The close of the Slaveholders' Rebellion,” implies such a wonderful fact that, a few months ago, few persons could have been persuaded to believe it possible to come to pass without as manifest a miracle as any recorded in the Scriptures. Yet as we come to the duty of making a few remarks, as it were, in passing, upon the condition of our nation, we can speak of the great rebellion as a thing of the past. How wonderfully different is our position in this respect from what it was three months ago when we took notice of the reelection of President Lincoln! Since then Petersburg and Richmond have fallen; Lee has surrendered; Johnston has surrendered; Taylor and Kirby Smith have surrendered; the President, whose reelection we then rejoiced in, has been assassinated; President Johnson has come to fill the place made vacant by the lamented Lincoln; the last of the armed rebels has laid down his arms, and the stars and stripes wave over every foot of the nation's former domain; the blockade has been raised and restrictions upon commerce have been removed throughout that extended domain; the President of the so-called confederacy has been captured and is now in durance vile; and last of all, and least of all, so far as the feelings of our nation

tem under whose irresponsible power untold bondmen have dragged out life in misery far transcending all description and even imagination. In the wise permission of God, it needed to reveal itself by the systematic murder of sixty or seventy thousand prisoners by starvation, the most horrible of all deaths by plots to burn hotels in the dead hours of night, because they were filled with thousands of women and children; by the prostitution of the skill of the noble healing art to the satanic mission of spreading deadly infections among innocent and unsuspecting victims; and by the most relentless schemes for the assassination of conspicuous benefactors of mankind. Genghis Kahn boiled men alive; Timour beheaded ninety thousand to build a pyramid with their heads; Nero fiddled to express his delight in the burning of Rome; but thou, O Davis, hast excelled them all in sheer diabolism.

We set not down aught in malice against the individual, but simply write our sober conviction of the arch traitor as the embodiment and fitting symbol of the accursed system that gave him his evil inspiration. It is as such, in his representative character of that system, and its legitimate fruits as manifested in war for its support and extension, that we can in our moments of deepest solemnity, and nearest approach to the most hallowed Jehovah, devoutly pray Jehovah, to grant our ruler the wisdom and lofty patriotism to fairly try, and solemnly execute Davis as the bloodiest of all traitors, and the most conspicuous enemy of our common humanity. If our rulers fail in this, it is our most solemn conviction they will fail in one of the highest obligations laid upon them in their function of "minister of God, a revenger to execute wrath upon him that doeth evil;" the sentiment of justice will be outraged, as it perhaps never was before, in the highest concerns of human government the public mind will be impressed by such failure, if such a failure be in store for us, as we do not believe it is, that the doctrine of Divine revelation is manifestly set aside, in one of the most important secular affairs of all history, that the magistratus "beareth not the sword in vain." If such a criminal escape capital punishment, what good reason can ever be given for putting the criminal to death, which does not condemn ar

urse by which Davis shall fail to pay the slight forfeit of his life upon the gallows!

Here it may be proper to expose one of the fallacious interpretations of Scripture which is almost always made to do too much service by those who are wont to plead for undue lenity towards criminals. We refer to the assumed interpretation and application of the passage, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay saith the Lord." This, which is given for a rule between individuals in their private relations, is wrested and applied to the relations which exist between criminals and the government whose laws they have transgressed.

That our view of this passage is correct is perfectly manifest to the reader who will give a little candid attention to the text. That the other interpretation and application are wrong is equally manifest in the same way. "Vengeance is mine, I will repay saith the Lord." How and when will God repay the transgressor? It is assumed that it means at the government or at least without the interposition of human government. Now, so far from this assumption having any foundation, the apostle proceeds at once to show that God repays at least a part of the vengeance mentioned through human government whose magistrate is the minister of God to do this very thing, to execute the very wrath to which the Christian in his individual capacity is to give place. The passage is to this effect: "Port to Christians in their private and individual capacity: however much you are injured by your private enemy, do not undertake to punish him without the interposition of government, but rather give place to the wrath or penalties which government metes out to the wrong doer; for government is God's instrument for dealing with such transgressors, for meting

God's wrath, vengeance, or simply punishment, upon the wrong doer. Yet, though this is so manifestly the drift of the passage, men have perverted it to say the exact reverse, viz: do not suffer government to punish criminals, for it is God's will to punish them some other way and in some other world, and not through government which he has here ordained. It is no wonder, however, that those who can so far pervert the example and doc-

trine of Jesus Christ as to make the Bible the stronghold of slavery, should so far go astray from the meaning of that book in what it says on the subject of human government as God's ordained instrumentality to punish certain transgressors. The meaning, however, is so plain that the humblest reader of the twelfth and thirteenth chapters of Romans will not be led astray by the false interpretation in behalf of criminals after his attention is once directed to right interpretation.

Of course the principle upon which we have dwelt as applicable in dealing with the arch traitor has its bearing upon other rebels, though capital punishment we think is needful only in a few cases. The punishment in the main drift should be for the extermination of the great wrong which inspired the treason. It strikes us that President Johnson has unfortunately omitted to avail himself of one of the best opportunities, in this point of view, however conscientious he may be in taking a different course from that which is more important than any thing relating to individual criminals. He claims wisely and well that "the friction of the rebellion has rubbed out slavery;" he claims wisely and well that a state is to be governed by its loyal inhabitants. What excellent premises, but what an impotent conclusion, that white rebels who have fought the government for four years, upon taking a certain oath, may govern the state, to the exclusion of loyal blacks who have fought during the same four years against the said white rebels for the preservation of the government.

As a military necessity slavery was destroyed. In the same ample power we believe it was the privilege of the President to settle forever the question of negro suffrage to the perfect satisfaction of all truly loyal people both North and South. General Grant, it seems, is of opinion that the withholding the right of suffrage from the blacks will cost the nation \$100,000,000 to keep the requisite standing army to protect the loyal people from wrong and outrage at the hands of white rebels who take the oath of allegiance. It needed only that the President had proclaimed the simple principle that in the process of reconstruction the loyal people, and only the loyal people, be entitled to suffrage.

The course the President has felt it his duty to pursue is destined, no doubt, to lead to much more agitation than the other. It is possible it may, through tribulation, lead us as a nation by the best path to the simple democratic ground above stated. Congress has to pass yet upon the various measures taken by the Executive in reconstruction. The outcry against the suffrage of the blacks is far less loud and bitter than that raised a little time ago against the proposition of putting them into the ranks to aid us in suppressing the rebellion. Public opinion is going forward rapidly by the agitation, and the vast majority of the people will soon be seen to be as decided on this question as in the past it was on that of the preservation of the Union. The President seems well disposed in the matter, and we believe like his predecessor he is glad to be "led in the right direction by the people."

We have no doubt as to the ultimate practical recognition of the principles of the Declaration of Independence at no distant day, especially in the full enfranchisement of the loyal people of whatever color. We think, too, the nation is learning so rapidly that we shall avoid the repetition of any thing like the massacre of the whites by the blacks as in San Domingo. Yet we have not the least doubt but that this people who have shown such wonderful docility during the late struggle, may be so wronged by white disloyalists, that the scenes of San Domingo may be repeated in the Southern states. It is not only possible, but it is not half so far removed from things probable, as many, who prefer to foster white rebels to the exclusion of loyal blacks from their manifest rights, are likely to suppose. The history of the blacks in San Domingo should instruct them on the dangers their course incurs; but they have been so accustomed to pervert that history to suit their pro-slavery prejudices, that they are not now likely to learn the lessons from it they so much need at this moment.

The fact that the mass of mankind do not know that the goodness of God should lead them to repentance, is not at all adapted to lead us to estimate human nature too highly. The most wait for affliction before they think of reformation. Never was this weakness of our nature more

fully revealed than during the course of the late war. Repentance on the subject of slavery would have prevented the war. The war debt is estimated at about \$3,000,000,000, that is \$1,000 for every one of the three millions of slaves liberated. If the nation had offered this amount for the slave by way of removing the great cause of slavery peaceably, it would have been rejected with scorn. But the nation was far from the wish of blotting it out peaceably. Even after the war began, nothing but an overwhelming necessity turned the hearts of the people in loathing of this sin. And now that we have escaped from the perils of war, what a disposition is manifest among many to inflict grievous wrong upon the colored race, as if to pay off a grudge for being compelled to repent enough to free the slave and call on him to help to save the nation. But we can thank God that he has shown that through affliction, if need be, this nation must be brought to deal justly with those they have so long oppressed.

The idolatry of the Jews was at length thoroughly eradicated, though they had first to suffer exile and be reduced to a mere remnant. Slavery has been our nation's idolatry, and, so to speak, God has undertaken to cure us of it, and He will complete it. In view of what we have already suffered and the evident evils impending over us if we repent not, and the evident prosperity opening before us if we will but give up the controversy with God, one naturally recalls the language of the prophet as peculiarly befitting us at this point in our history: "Come let us return unto the Lord: for he hath torn and he will heal us;—he hath smitten and he will bind us up. After two days he will revive us: in the third day he will raise us up—and we shall live in his sight: then shall we know if we follow on to know the Lord: and his going forth is prepared as the morning; and he shall come to us as the rain, as the latter and former rain unto the earth."

Never was there an idolatry that more infatuated and demented its subjects than slavery. Men were brought to such a strange pass by its influence that they preferred to have their sons fall by the thousand in doing manual labor in southern swamps, rather than permit the acclimated bondmen to do the

So they preferred that their own sons should fall in, rather than put the musket into the hand of the slave, thus hasten the war to a close. Its strange infatuation led only the southern rebels to take up arms and to perpetrate unheard of cruelties of the war, but it led thousands of northern citizens to sympathize with the rebellion and to oppose the government in every way they could, if they might do some humble service for their black idol. For this they enthusiastically called the noble, honest, and too lenient Lincoln traitor, and by their false representations incited Booth and those like him to the foulest assassinations. The rebels and Northern sympathizers laid down the premises, and Booth logically drew the conclusion, and theirs is the guilt of principle in the conspiracy against the President and his Cabinet. It is certainly a strange infatuation that by any imagination any one could seek to identify Lincoln with tyrants. Yet so this mad-wrought to take the prince of benevolence from his own place as all the world assigns it, as described by one of our poets, and consign him to a place among those who have the pests of mankind.

“ O slow to smite and swift to spare,
Gentle and merciful and just !
Who in the fear of God didst bear
The sword of power, a nation's trust !

Pure was thy life : its bloody close
Has placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of right.”

It would not seem strange to us that such infatuation has at last led the nation to almost unprecedented suffering. Still we may say He that hath torn will heal. Our sufferings under whose goodness failed to lead us to repentance, have proved his hand more efficient. Perhaps the world cannot present a specimen of more rapid change in a nation's opinions, than ours has exhibited. It is settled that secession is an in-

tolerable political heresy; that the United States is a nation as distinguished from a confederacy; that slavery is not a "divine institution" in the sense that has been claimed for it, and in short that the highest law of the land must forever prohibit slavery throughout our entire jurisdiction. This is the acceptable fast before the Lord according to the prophet's description: "Is not this the fast that I have chosen? To loose the bands of wickedness—to undo the heavy burdens and let the oppressed go free—and that ye break every yoke?" The repentance is shown by its works in the course of the nation as such, however many individuals opposed that work. He that hath torn has healed.

If we try to penetrate the future, whatever there may be to cause fear to many minds, there is still almost every ground of encouragement as compared with the past. The spirit of liberty has certainly returned to the nation. The Declaration of Independence, as read on this Fourth of July, sounds to many like a new revelation of the doctrines of human rights. They perceive that the revolutionary fathers were wiser and greater than they ever dreamed of before. The force of free speech can now be felt as it never was before throughout all of the once slave land, and the light of a free press will shine there for the first time.

The energy of the government in ferreting out, trying and executing the assassins of President Lincoln, has done much to bring back the correct ideas of human government as a terror to evil doers. It has done much to give encouragement for the future. It looks as if innocent blood will not be permitted to cry from the earth altogether in vain. It gives new hope that the President will do what is consistently in his power to show that treason is a crime deserving capital punishment.

But the great hope of the future must be in the persistent use of moral means to enlighten and evangelize the emancipated millions. The church never had a more glorious mission before her in connection with patriotic feelings than she has at this moment. It is very cheering to see many tokens that she is quite awake to her great duty and privilege. The national council of the Congregationalists has resolved upon raising

three quarters of a million of dollars in a single year to be expended mostly for the spread of gospel institutions in our own land. Other religious bodies will imitate, in some humble measure, this noble example. We trust that our approaching General Conference will give such an impulse, and initiate the measure by which we may more than double the year to come the benevolent contributions of any previous year. It is required of us as a denomination, to be consistent with our antecedents, to exert ourselves with an energy we never put forth before in any cause, to carry forward the great work of educating and evangelizing the freedmen. Already we have made a noble beginning, and most happily have our missionaries carried the spirit of the denomination into the self-denying labors required at their hands in caring for those who have just begun to assume the responsibility of freemen. We have heard the most gratifying praise of their successful labors from several sources.

While we relax not our efforts in the work of foreign missions, we must more than redouble them in home missions. This course will ultimately lead to the enlargement of our work in foreign lands, especially in Africa, now so eagerly stretching out her hands to God.

ART. V.—THE CHAPLAIN:

HIS DUTIES AND RESPONSIBILITIES.

The religious influence which our army is to exert upon our nation is a subject of deep interest to every Christian patriot. Our people are alive to the importance of this subject, hence the organization of the Christian and Sanitary Commissions, and the numerous agencies which are constantly employed to throw a shield around the Christian soldier, and convince the unconvinced of his danger, and induce him to "turn and live." In the great work of diffusing correct moral and religious principles in the army, the Chaplain occupies an important and influential position. If selected according to army regulations, giving the *wants* and *wishes* of the men their *due weight*, his influence will be exceedingly great. The violation of this wise provision of the War Department, sufficiently accounts for the fact that there are inefficient Chaplains, of whom so many regiments justly complain. But while many fail because their commissions are not written in the *hearts* of the men, many others have theirs thus engraved, and, under God, are successful and accomplish a great work. The love of souls and not the emoluments of the office brought this class into the army, and in return they have the confidence and respect of the men under their care.

The Chaplain is second in usefulness and importance to no other officer in the army. His duties are the most onerous of any. The sick are to be visited and encouraged; none can do this so successfully as the faithful Chaplain. The delicacies which their unfortunate condition demands, are to be supplied; fortunately, the great voluntary Commissions supply him with just what the sick man needs. He gives him these, and a direct avenue is opened to his heart; he can now point him to the Lamb of God that taketh away the sin of the world, with strong probability that he will partake of the bread of life, and drink of the well of salvation and never thirst again. Even if he fails to lead him to Christ, he will respect the religion that induced the Chaplain to care for him in his affliction, and, if he lives, in after years this very circumstance may be blessed to

conversion. American soldiers will read and think. Here is an opening which the true Chaplain will use to advantage.

The Christian Commission offers him tracts, papers, etc; he examines these, distributes them to the men, and, instead of engaging in some sinful recreation, the soldiers pore over these tokens of Christian benevolence, and thank God for the instrumentalities which have given them the means of mental improvement.

The gospel should be preached fully, clearly and forcibly; in its simplicity and power to soldiers. The Chaplain must deliver the truths which he utters. The word comes, or should come, from the heart, and reaches the hearts of those who hear. Impressions, lasting as eternity, are made; none are more susceptible of being benefited by good influences than the soldier. As bread is cast upon the waters: some of the good results are seen at once, others appear after many days. Earnestness is the essential element of an army sermon. Jesus is the great theme that attracts and rivets attention. The Chaplain should make himself acquainted with the wants, feelings and wishes of the men; familiarize himself with their mode of thought, the workings of their mind; sympathize with them in their trials, and labor in every way for their good. Camp life is monotonous; when no danger is apprehended, almost anything is hailed as a relief to the tedium of such a life; hence the power of good influences, which are always at work, and also of religious efforts, if made at these opportune occasions. All other commissioned officers are required by the usage of the army to stand on their dignity; consequently there is a great gulf of inequality between them and the enlisted men. The Chaplain should supply as far as possible the want of social influences, encourage the disheartened, comfort the distressed, and add to the life and vivacity of camp life. There is no end to his work. A thousand men in the prime of life are committed to his charge, and his influence is moulding their characters and views of religion through all future life. In accomplishing this work, many sacrifices are to be met; his labors, though the most arduous and constant of any in the army, are not appreciated by many. His best friends often treat him with neglect. Un-

converted officers fail to see what benefit the Chaplain is to the command, and simply bear with him as a kind of military necessity—a useless appendage to the army—and take pleasure in thwarting his plans and preventing his usefulness as a minister. He is to such officers a constant rebuke, and they are unwilling to have a standing reproof of their corrupt character in camp. It is true, when they enlisted those young men belonging to pious families, they solemnly promised that every possible moral restraint should be thrown around them; that they would have the best of Chaplains, and their religious advantages would be nearly equal to those at home. But now, secure in their positions, they desire to immerse themselves in sin without rebuke, fail to keep their fair promises, and violate every principle of justice and honor. We are glad to record exceptions to this general rule; we know even irreligious officers who attend church regularly and seem delighted with every consistent effort for the moral elevation of the men, and are willing to aid all they can without giving their own hearts to God. His heart will be cheered by the influence of pious officers and men, who will rally around him like veterans around the battle-flag in a hotly contested engagement. A faithful few will ever be ready to cheer him on in his self-denying and useful labors, and a rich harvest of souls will repay his toils. The true Chaplain enjoys his work; depending upon God he is sure of success.

No field is more promising to the trusting servant of God than the army. When he (the Chaplain) preaches, he is listened to by the representatives of scores of congregations. The impression made is conveyed by letter to their various homes, and thus his instructions reach many who do not hear him. A soul is converted, the news is spread by the same medium to his friends, and many from this circumstance are made thoughtful upon the subject of religion who would otherwise remain unmoved under the most eloquent sermons. The responsibilities of the Chaplain are very great. No wonder if competent men, qualified by the Holy Ghost and the proper mental training, are slow to engage in this work, and wait until they see their calling in the unmistakable indications of Providence.

But it is to be regretted that so many *place-seekers*, having an eye single to the *loaves* and *fishes*, seek, and often obtain the place and bring reproach upon so good a calling. To remedy the evils complained of, and to increase the usefulness of the Chaplaincy, requires a radical change in the mode of appointment. Instead of being "appointed by the Colonel, on the nomination of the company commanders," he should be elected by the men; then they will feel that he is the Chaplain of the Regiment as well as of Headquarters, and respect him accordingly. Every regiment would then have a Chaplain, and not go for months, as many under the present regulations do, with no one to break to them the bread of life.

ART. VI.—THE RELATION OF THE DOCTRINE OF TOTAL DEPRAVITY TO OTHER CHRISTIAN DOCTRINES.

The doctrine of total depravity fills a conspicuous place in the creed of evangelical Christians. It has been lifted into prominence, both by its intrinsic importance, and by the hostility which has marked its promulgation. It is a truth which does not flatter human nature. Men fly back from its teachings, not, however, with the recoil of a pure spirit from a false imputation, but rather with the feeling of the criminal, who seeks to hide a consciousness of guilt in the horror of affected innocence.

The reasons for insisting on a doctrine that is so derogatory to the character of man, are not comprehended at a glance, nor are the relations it sustains to other and more welcome truths, revealed to the thoughtless. Hence, many whose church connections, generally correct belief and attachment to the Scriptures, would naturally classify them among the staunch defenders of human depravity, when not in open rebellion against the doctrine, are often of doubtful allegiance to it.

This article is designed to show, by unfolding some of the

essential connections of the doctrine of total depravity to other doctrines associated with it in the evangelical creed, that logical and moral consistency requires either an unqualified adherence to this part of our faith or the summary rejection of all that is peculiar in doctrine to vital Christianity.

The distinctive dogmas enunciated by the Christian scheme are not detached principles entirely independent of each other. On the contrary, they are so inseparably interlocked as to form a compact body, whose every member is in close sympathy with all the rest. One doctrine involves another. To reject one, is to throw all aside. Any doctrine other than the one under consideration,—and this as well as any other,—will show the truthfulness of this position. Many ideas are associated in the popular mind with the theory of total depravity, which are altogether foreign to a true statement of it. A clear enunciation of the truth is often its best proof.

Let the doctrine of total depravity be made to mean only this: *that the unregenerate heart is destitute of holiness, or that it is that state of the unregenerated heart which gives a sinful character to all its moral acts*,—and it will be more readily received by evangelical Christians. This is all the meaning that we are warranted to attach to the doctrine, and is the definition adopted throughout this discussion.

It may be profitable, though not directly demanded by the subject, to secure this definition from several things, with which it is liable to be confounded. It will be observed, therefore, that a wide distinction separates *total* from *universal* depravity. It is one thing to assert the sinfulness of all men; it is quite another to assert the complete sinfulness of all. It will be seen, also, that this doctrine does not teach, nor in any way intimate that every man is as wicked as he can be. The idea of degrees in sinfulness is not excluded by the definition of the doctrine. It leaves room for the belief that the worst men could be still more depraved.

Nor does this doctrine affirm that each act of the unrenewed man, in itself considered, is unhallowed and base. By no logical deduction from its teachings can it be made to countenance this idea. A belief in the utter sinfulness of the human

heart does not forbid us to acknowledge that unregenerate men do many acts fair to the eye, pleasant to the ear, and sweet to the taste; it only denies that the motive which gave them birth indicates any degree of holiness in the heart.

With these barriers erected to keep the stream within its legitimate channels, we now come to the subject in hand.

The connection of the doctrine of total depravity with the Biblical account of the fall of Adam is obviously very intimate.

The Scriptures plainly declare that Adam, created in the image of God, and placed on trial of character, proved recreant to his Maker, and, by sin, lost the Divine favor, ruined his moral character, and "brought death into the world and all our woe." Whether this is true or false, we are not now to discuss. But without this doctrine, other things being equal, the mission of Christ would not have been undertaken. The atonement and the fall are antipodes. The fall originates the necessity of the restoration, and is the ground-work of the gospel scheme.

But the fall of Adam is the source of human depravity. It is the cause of it. The two are so mutually related that they must be supported, or overthrown, together.

The effect of Adam's sin on himself was his utter depravation. Its results could not be less. One sin transforms Lucifer into satan. The change which the first freely formed purpose to transgress the law of God effects in a holy character, is an entire change. In that choice, the soul falls from a state of purity into the corrupt state of sin.

Once in the degradation of a corrupt mind, however distinct its recollection of the glory gone, the fallen soul does not supremely wish to regain its lost character. The rule of sin over the will is the rule of a despot. The spirit of the mind over which sin is a despot is a slavish spirit. It has not character enough to plan a rebellion, nor pride enough to claim its right to freedom. It willingly remains in servitude, the degradation of which it cannot realize. The metaphysics of Milton have not suffered him to place longings for heaven in the mouth of his fallen angels. Once in sin, the mind of Adam was not sub-

ject to the law of God, neither indeed could be. Adam, therefore, was entirely corrupted by his sin. If, then, he, a sinful Adam, became the head and father of the race, he transmitted his own character to it. Like produces like, and we are his offspring. He could not pass over to us a nature he did not possess,—qualities foreign to his character, a disposition opposite to his own. The effect of his sin on himself was sure to reappear in us. Fallen Lucifer could not beget an angel, nor could fallen Adam beget a saint.

As much stress, then, as we lay on the Scriptural statement of Adam's fall, so much we must lay on the doctrine of total depravity. If he fell, we are fallen. If fallen, he would not supremely seek the glory of God, neither, indeed, shall we. Destroy the root and the branch withers. Corrupt the fountain and the stream is polluted.

Again, the doctrine of total depravity is intimately allied with the doctrine of the atonement.

Christ, in his earthly mission, designed to so atone for the sins of men, that God, on certain conditions, could consistently remit the penalty of transgression, and offer salvation to the sinner. Whether man is totally depraved or not, the question of his admission to heaven was compassed with difficulties, which Christ came to remove. Christ died to make our salvation possible. In the absence of that expiatory sacrifice, God could not consistently forgive; otherwise, Christ would not have died. The moral government of God demanded satisfaction for the infringement of sin upon it. The forgiven sinner, weak and exposed to evil, unaided, could not complete a life in harmony with his pardoned state. The one demand was met by the suffering of Christ on the cross; the other, by the intercession of Christ in heaven.

But the atonement made is of avail, only as its blessings, by the personal faith of the sinner in its merits, are secured. Christ did not die to take away the accountability of man, but only to help him meet it. Christ's work is persuasive, rather than coercive. He is as though Christ had not died, who does not bow in reverence and submission before the cross.

The theory of partial depravity is, that while in an unregener-

erate state, we are not destitute of holiness; that we can and do perform, out of our own native goodness, without any aid from the atonement, while as yet we have not believed in it, and so are not pardoned by it, acts whose worth recommends us to the favor of God. If we are not totally depraved, this position is correct.

But this doctrine makes the atonement of Christ of no effect. In the first place, if God forgives a sinner who does not base his plea for pardon on the merit of Christ's work, no need of an atonement exists. Christ died to save men; to make it consistent for God to pardon the penitent believer; but if men are pardoned and saved, while they ignore his death, he has died in vain.

On the supposition that we are not, by nature, totally depraved, we are forced to one of two conclusions: either, ignoring the atonement of Christ, God forgives sin, or, while our sins are resting on us with all their weight of condemnation, God counts us holy, and admits us to his favor. The first conclusion is, manifestly, one that no evangelical Christian can adopt. It is one that no reasonable mind will favor. We must go back and deny that Christ made an atonement for sin, or stand by the conclusion that sins are only forgiven by faith in it.

The second conclusion is equally inadmissible. Can God regard a heart, unforgiven of its sinfulness, as a holy heart? If we are but *partially* depraved then, in those acts which rescue us from an utter depravation, we are holy. We are thus holy, but still condemned,—holy, with not one of all our sins blotted out. God can consistently take us to his bosom, because, by nature, we are holy; and God can, at the same time, cast us out from his bosom, because we are not washed from our sins. Thus, also, the partially depraved heart, out of its own inherent and native goodness, independent of all aid from Christ or his work, can secure holiness and eternal life, while still condemned and exposed to eternal punishment.

In addition to this, if through the deathless energy of our native character, we, single handed, can conquer holiness and make it ours, the same power is sufficient to preserve us from

ever losing the quality gained. The intercession of Christ in heaven furnishes no auxiliary power to sustain our native holiness. Hence no bounds can be placed to our acquisition of holiness. The second holy act of our natural character is as easily performed as the first, and in immediate succession to it; the third, with the same ease, can follow the second; and so on, *ad infinitum*. Hence heaven can be gained by those who, will not have occasion to sing "*worthy is the Lamb.*"

We must conclude, then, that either the atonement of Christ is unnecessary, or that we, by nature, are depraved, and utterly destitute of holiness.

But the nature of the atonement explains the nature of Christ.

The work is the measure of the man. In the economy of heaven, there is no waste of forces. Angels are not called to fill the sphere of childhood; God does not labor when one less than he can perform the required service. By his life, death, and resurrection, Christ declares himself with more emphasis than by his words. If we assume the partial, instead of the total depravity of man, we also assume that the work of his restoration to Divine favor was slight. The higher the natural character of man, the lower the work of Christ. Were man spotless, the atonement might be set aside as worthless. If he be a mixture of holiness and sin,—a pendulum oscillating between two extremes,—the value of Christ to the soul is not superlative. Christ came to restore the breach and build the waste places. Measure the breach, therefore, and you gague the workman. On the supposition that we, unregenerate, are not destitute of holiness, the work of Christ ceases to be august for merit, and conspicuous for magnitude. It is, at best, auxiliary,—never primary nor essential. With this supposition, Michael, for anything which appears, could have wrought as well; man is made able to do for himself all that Christ does for him; Christ did no more than secure holiness for us, and we, without Christ, do that.

But the whole aspect of the Redeemer's work is changed, and his mission becomes impressive in its grandeur, and Divine in its results, on the theory that man, unforgiven, is completely

stitute of holiness. For then man appears as self-ruined, but rescued and rebuilt from his ruins, by the infinite mercy of God. Thus the doctrine of total depravity demands that the divinity of Christ be recognized; while the doctrine of partial depravity makes no such recognition necessary.

The relation of the doctrine of total depravity to the doctrine of regeneration is likewise essential.

The Scriptures declare that the soul of man must be renewed. Whatever be the degree of its sinfulness, a change of character is demanded. So radical is the required change, so deeply does it enter into our nature, and so complete is the experience to which it introduces us, that it is denominated by Christ himself a new birth, a new creation, in the dawn of which "old things pass away and all things become new."

The necessity for this change is based on our natural character. There are elements in the unrenewed soul which call for this transformation. Now if the soul needs to be re-created, if it needs to come out of its natural state into an existence as unknown to it, by nature, as human life to an unborn child, then that soul, in *all* its moral choices, must be offensive to holiness and to God. The word *all*, is not too comprehensive; for the extent of the renewal demanded is the exact measure of the corruption in the soul. The elements to be ejected from our nature, in order to make place for new elements, are co-extensive with our sinfulness. Nothing but our holiness is sought in this work of regeneration. A partial depravation of character requires for the possession of holiness, not a new creation on a new basis, but a reconstruction on an old and existing basis. The elements of holiness we may have, however obtained, are to enter as component parts into our regenerated character. Why should God, in rebuilding the soul, reject its present holiness?

In no sense, therefore, if we are only partially depraved, can regeneration be termed a new creation. All things cannot be said to become new. It is, at best, but reformation. But the utterly depraved nature demands a change just as radical as that indicated by the term "new birth." Besides, the design

of regeneration is to plant the principle of holiness in the heart. Regeneration is a superhuman work. It aims to bring the soul out from bondage to sin, into the liberty of a holy life. The change is from a state of sinfulness, to a state of partial holiness,—to a holiness that will still leave the soul a work to do for its perfection. Regeneration does not make men perfect. The renewed soul, in this life, a tenant of this body, is subject to infirmity. It is still on probation, and liable to self-destruction. Its daily prayer and the constant intercession of Christ, from conversion onward, will be that debts may be forgiven. The day of regeneration is the day when all past sins, by one pardoning dispensation, are blotted out, and the soul is started on the way of holy living.

Hence, on the theory that, while unforgiven, we are but partially sinful, regeneration accomplishes for us no real work. On this supposition, previous to any change wrought in us by the Spirit, and while the atonement of Christ is utterly ignored, we are holy. By our own power we secure and preserve qualities of character which stamp the features of holiness on many of our acts, and constantly recommend us to the favor of our heavenly Father. Regeneration is thus made the passing from holiness to holiness, a pleasant experience, it may be, but not an essential one. We are thus brought to see that, either we must maintain the doctrine of our total depravity, or, dismissing it, we must wholly yield the doctrine of regeneration.

Closely allied with the doctrine of regeneration is the teaching of the Bible in reference to the Holy Spirit.

It might easily be shown that the offices of the Spirit are rendered nugatory, and, therefore, the divinity of the Spirit is placed in doubt, by any other theory than this, that we are, by nature, destitute of all holiness. But this deduction must be left to the reader.

We come now to notice *the connection of the doctrine of total depravity with the doctrine of eternal punishment.*

In the opinion of evangelical Christians, God inflicts endless pain, after death, on the sinful soul that refused to seek for pardon through Christ. By a "sinful soul" is not meant one that is partially sinful and partially holy; for, with as much propriety,

such a soul might be called holy or sinful. We should have to assert, therefore, that God inflicts endless pain on the holy soul.

God saves every soul, however much it may have sinned, that has within it, at death, the principle of holiness. The saved are not those who, on earth, were entirely free from imperfection, for then the number of the elect would be small indeed, but those who, in the midst of and in spite of encircling evils, in some way obtained and cherished the elements of a holy character. It matters not that the gospel has but one method of securing holiness; the soul that is holy at death will be saved. With God every plan is a means to an end; and if the end shall be reached through other means than his, he will gladly accept the result. If man will keep the law of God inviolate, and so secure holiness; if, in his depravity, total or not, through the power of his native character, he becomes and continues holy, heaven will be his home. God will not sentence a holy soul to endless woe, but will take it to himself as a spirit which in heaven will find perfection. We see, therefore, that only on the supposition of our total depravity can we be kept from Universalism.

In another respect, the denial of the doctrine of total depravity proves fatal to the belief in eternal punishment. If we are not destitute of holiness, we are holy. But the holiness of a soul, in its unrenewed state, is not the holiness of faith. It is the holiness of works; the acts of the unbelieving heart make it holy. Now the trial of the great day proceeds on a principle by which those who continue in the performance of holy acts, shall safely pass the judgment, and reach the rest of God. God has beforehand announced that he will "give every man according as his works shall be." It is a reasonable and just principle on which to make awards. Any work, at that day, will be called good, and be rewarded as such, which has a holy principle or motive for its source; and any work will be condemned, however fair in feature, in the absence of that source.

If we are not totally depraved, man's good works, in the course of life, come forth from our hands bearing the impress of holiness. Besides, since so much depends on the simple use of our power to create holiness, will not God certainly prolong

the life and afford us the means of bringing forth many holy works? Accepting the theory of partial depravity, no man fails of doing some act which God accepts as good; therefore no soul need apprehend everlasting punishment. For, though there is much evil in every man to be punished, so there is much virtue in every man to be rewarded. Hence, though God inflicts pain for the evil, it must cease; for in endless punishment there is no reward. Perpetual pain, even though it be slight, is woe. Joy and blessing demand the cessation of pain. But it would obviously be inconsistent that a holy soul, though it may have been sinful, should be made to suffer forever; that is the doom of the totally wicked. A partially depraved soul must, therefore, at some time, claim, not in vain, the reward which God has promised for works of holiness; and so, having passed the purgatorial fire, it shall fly back to God to rest with him forever.

Thus the doctrine of our partial depravity destroys the Scriptural teaching of endless punishment.

The same conclusion is reached by examining this subject from another point of view. The threatened punishment is generally admitted to be the pangs of remorse. In the reflection of the lost soul upon its character and work, are hidden fires of torment,—a worm whose sharp tooth will gnaw forever. No revealed authority, simply the teachings of reason, must be held responsible for this opinion. It may be that the pain of the punished spirit has an altogether different nature; but in the absence of other theories, and by the general consent of theologians, we assume that it springs from remorse. Now if this is the character of the punishment to be meted out to the wicked, unless we are totally depraved, the pain must be intermittent, remorse must cease for awhile, at least. For reflection on a past life of mingled holiness and sin must awaken two kinds of feeling in the soul. If sinfulness, seen in the retrospect, gives remorse, a similar view of holiness must give joy of a corresponding depth. Thus condemnation, on the one hand, will be balanced by gratulation on the other. Indeed, since death does not change the character, all introspection by the lost soul will minister spiritual delight, for the soul will then gaze on its own

ness. Should the nature of the punishment inflicted on the wicked be different from that in the view taken, no sinner could be endlessly punished. The consciousness of holiness,—an element of joy which no flame can consume,—must go wherever a partially depraved soul goes, lifting it above the reach of sin, and introducing it to the joys of the redeemed in heaven. In any case, therefore, the doctrine of future endless punishment must be purged from our creed, if we adopt the theory that man, regenerated, is not totally depraved.

The doctrine of total depravity, therefore, will continue in the future, as in the past, to occupy a chief place in the evangelical creed. To dethrone and humble this, is to humiliate every member of the royal family. Heretical sects have not been so inconsistent as to reject the doctrine of man's entire sinfulness, and at the same time to cherish the other doctrines with which it is essentially allied. But while hurling their shafts at this truth, they have not failed to assail every other distinctive article of the evangelical faith. In this, at least, they act consistently. Our theology is creditable to our intellect, only as we are heterodox throughout or orthodox throughout.

ART. VII.—CHRISTIAN COMMISSION WORK.

Time of Operations between May 19th and June 13th.

PLACES.

Camp Distribution,—Old Brick Mill,—U. S. C. C. Tent, near Fairfax Seminary,—all in Fairfax Co. Va.; and Fort Stevens and Fort Slemmer in D. C. A little in the 5th and 9th A. C., but mainly in the 15th and 14th.

OUR C. C. ESTABLISHMENT.

Two large marquee tents; one for chapel purposes, one for a store. The store tent containing our supplies in one end, our dining room in the other, and dormitory between them. A rough counter some eighteen feet in length, partly across the end of the tent, in front of the stores. One end of the counter used for the delivery of dried apples, dried blackberries, dried currants, dried raspberries, dried peaches and dry speeches—canned peaches, canned mutton, canned veal, canned beef, canned milk, canned soup,—apple butter, roasted bread, preserved tamarinds, boiled cider, pickled tomatoes, pickled cucumbers, pickled onions, unpickled potatoes—blackberry cordial, cherry cordial, well spiced blackberry wine, grape wine, essence of Jamaica ginger,—oranges and lemons. At the other end of the counter were dealt out thread—black and white thread—gold eyed needles and brass pins, coarse combs and fine combs, which our customers called louse traps,—thimbles and suspender buttons, pens, penholders and pencils, envelopes, paper and ink; Testaments, both German and English, and a few English Bibles—tracts, pamphlets and religious newspapers, and some secular ones, both English and German, with now and then a school book; army Hymn-books, army and navy Hymn-books, yarns, long and short, of different colors, mostly blue, sometimes badly snarled but generally well wound up.

The whole length of the counter was occasionally devoted to giving out sheets, shirts, drawers, towels and handkerchiefs, housewives and suspenders—housewives being eagerly sought, especially by the younger soldiers, because, besides numerous other consolers, they usually contained a sweet and encouraging

epistle from some young lady by whom they were manufactured, with an envelop, stamped and directed to the fair donor, using a blank sheet of paper. Our sleeping conveniences the furniture of our dormitory department, consisted of planks, boards and army blankets and a few quilts, with feather pillows, hop pillows and bran bags, on which we reposed weary heads and aching bodies—sometimes nearly full, sometimes nearly empty,—the pillows, we mean. Our dining-room and parlor furniture consisted of a long table made of rough pine boards, resting on rough pine slats, nailed across rough pine stakes driven into the ground; two long benches of the same pattern stationary, one on each side of the table; two iron chairs of the patent called—"a combination of the jack-knife and limber Peter patent;" a "desk" which I cannot describe, having heard of nothing like it, either foreign or domestic—either above, beneath or around, made with a dull hatchet, a mallet and the dullest saw that a man ever used. Our camp contained a stand, some boards and empty boxes. We had two other tents of smaller dimensions. One of them contained the stores for our family use, and a camp bedstead, on which, for convenience or protection, somebody usually slept. The last and least was our kitchen tent, where our good soldier-cook worked and slept, and from which occasionally tea and crackers were dispensed to invalid soldiers. The principal embellishment of this department was a huge cook-stove, whose chimney briefly protruded above the canvass roof of the tent, and strewn here and there were the culinary utensils, which, like a Canadian frying pan, answered both to cook the meat and to brew the coffee in.

These four tents constituted what the soldiers generally, and especially those of the Teutonic persuasion, persisted in calling the "hospital"; in front of which floated a flag inscribed "U. S. Christian Commission."

OUR HOUSEHOLD

Perhaps more properly our tenthold. While at Camp Disposition, the head of our family consisted of Rev. Mr. Fisher and his wife, who had charge of the C. C. boarding department,

where many agents found an excellent home, and from which they radiated in different directions during the day to their respective places of labor. While in the tents near Fairfax Seminary and the Old Brick Mill, I was associated with a number of earnest working Christians, both ministers and laymen, who, as well as myself and the delegates at Camp Distribution, were directed by Rev. J. R. Miller, a faithful and laborious field agent for the Shenandoah Valley. The membership of this family I will not stop to enumerate. In our family in Sherman's army were Mr. Jones, a young man from Ohio, who had charge of the erection of the tents, but who left us after a few days labor,—Rev. A. W. Purinton from Maine,—Rev. A. Libbey from Maine,—and Bro. D. S. Sanford from Brooklyn, N. Y. These three were permanent members of our family, and to their untiring zeal and industry is due a great degree of the success that attended our enterprise. Chaplain Porter, Mrs. Porter and Mrs. Bickerdyke were also early members of our family, and whose experience in army life, as well as their devotedness to the interest of the soldier, was of incalculable benefit. They were connected with the Sanitary Commission, and left our tent much to our regret several days before we closed, as their duties called them away. Rev. Mr. Gallagher of Mich., and Rev. Mr. Ayer of N. H., joined us in the early part of our labor in Sherman's army, but their terms of service expired before our camp broke up. Mr. G. had been in the service of the Commission before,—an able and excellent man,—and seemed to love the work. Mr. A., also, was diligent and efficient. Mrs. Wilson was the next to join our family, and one of the first to leave it, as other duties called her to other parts of this most interesting field. She had a severe experience in the Crimean war, where her husband was killed. She had been with our own armies too, from the beginning of the war.

Bro. Mason, a young man from N. H., a medical student, came into our tent after we had been in progress some days, and remained till we closed. He was an excellent nurse, besides being experienced as a C. C. Delegate. Two soldier cooks, who were detailed at two different times, and a Methodist licentiate from Mich., who was in the employ of the C. C.

ore he became a soldier, was with us a portion of the time, well as other soldiers occasionally. A mixed multitude we re, from different states, of different ages and casts of mind, different sects and different sexes, and what one of us did : know another did—he thought,—and what one of us could t do another could—he thought,—and all of us, it seemed to loved God and loved our neighbor, and made a happy sehold.

Our station was under the direction of William A. Lawrence, q., of Mass., Field-agent of Sherman's army, to whom in particular, as well as to Rev. J. J. Abbott and all the C. C. officers Washington, the gratitude of the whole country is due. And, e the repairers of the walls of Jerusalem, our Field-agent and e delegates had a mind to work.

CONDITION OF THE ARMY—LABORS.

Sherman's army arrived in Fairfax Co., Va., at the same time at I arrived in Washington and reported for duty to Rev. J. Abbott, C. C. Agent at Washington. The soldiers *said* that ue they came within the Union lines, they had fared hard, ving marched all the way from the Carolinas almost exclusively on rations of pork and hard tack, and having been paid thing for nine months, and drawn but very little clothing. e privates and many of the officers were, therefore, in no nger of *kicking*, because of having "waxed fat" like Jeshu- n. Some of them were nearly penniless, nearly hatless, near-shoeless, nearly coatless, nearly shirtless, and decidedly ftless, and not one in a hundred but could confess, in mourn- accents, that he felt himself engaged in a boot-less enterprise. One half the army were more or less afflicted with camp ease as soon as they went into camp, and many with scurvy, ich broke out on their hands, arms and faces; and where se diseases were hard upon them, they loathed their sol- rs' rations, and longed for different food, as they could hard- ind language to describe.

One would naturally suppose that when the troops got into vicinity of Washington, their troubles would end, and their ats be supplied. Only one thing prevented; and that was

that the soldiers did not own Washington, and could not buy it, and were not allowed to appropriate it. And if they had been set down in the centre of Canaan, penniless and forbidden to forage, they would have starved just as soon as in Sahara. Guards were between them and the city; and in the camp not a loaf (little loaf) of bread could be bought short of ten or twelve and one-half cents, and all other necessities were fully equal in price. Some soldiers assured me that they had suffered more keenly from hunger since they came to the neighborhood of Washington, than at any other period of their service. Some of them seemed to arrive at the same conclusion as the sailor did in a dark alley in London, where a highwayman threatened to blow out his brains if he did not deliver his purse, viz., that one might as well be here without brains as without money.

Occasionally they would break through all restraint, (for hunger will break through a stone wall,) and transfer the commissary and sutler stores to their own possession. Once our C. C. tent lay directly in the way of their raid. The sounds which they emitted, as they passed on each side of our tent, approached very near to my ideas of the music of Pandemonium. But our C. C. tent was respected and untouched. Next morning, had the ground in our vicinity been as well covered with manna as it was with the foraged hard tack, we should have gone out with our ephas and our homers to gather it up. I should here add, however, that during the latter portion of our stay in the camp, at least, rations of fresh beef were regularly served to the soldiers, I think twice a week.

Perhaps, also, in discoursing on the high price of good things. I should have made a single exception, I do not know the price of whiskey. For a number of days I could not define why all—or next to all—the venders of bread and cakes and pies and fruit and milk and lemonade, should be *ladies*, or why if a man happened to be engaged in retailing these commodities in the camp, he would invariably be accompanied by a female vender. But I found at length that in the camp, as elsewhere, one is never too old to learn. Those ladies—do not hold me responsible for the fact—I cannot make oath to it, but I had it from the

soldiers who professed to know,—those ladies were walking, simpering dram shops. The peculiarities of their apparel, and their exemption from search by the guards and police, enabled them to smuggle whiskey into camp, and deal it out to the soldiers, who had the means to purchase it, “on the sly.” There was now and then a policeman, however, who, like the capturers of poor Jeff., so far sacrificed his gallantry and forgot the magnanimity of his government, as to overhaul these vessels and confiscate their cargoes.

Did not these brave, half-fed, half-clothed men need a Christian Commission? And was it not a privilege to act the part of the Good Samaritan to them?

NOT ALONE.

But we would not claim the entire glory of this labor for the Christian Commission. In this department—the relieving of the temporal wants of the soldiers—we enjoyed the competition of the Sanitary Commission, and State Agencies, especially the Ohio Relief Agency. But the efficient operations of these institutions did not obviate the necessity for ours to distribute individual charities, uncontrolled by state regulations or military laws.

JOURNALIZING.

As a specimen of our daily round of labor and duty, let the following journal suffice.

Sunday, May 28th.—A strange Sabbath. I have spent many a Lord's Day among pioneer settlers, but a western frontier Sabbath is not an army Sabbath. Last Sunday I was among the soldiers of the 9th A. C., some of whom were washing, some playing ball, some playing cards, some lying in their tents and keeping themselves as quiet and orderly as the times would allow. But never before have I heard such unmitigated jargon as to-day. Bugles, drums, mules and men seem engaged in an earnest competition for the honor of a special hearing. The weather is charming. Toilet making for the Sabbath, after a long storm, however, is an utter failure. For two days and one

night I have been in the mud, with but little chance to eat or sleep. But here are other things besides sunshine to make us glad. The soldiers come crowding around our tent at an early hour, to obtain reading matter and stationery, and many of them sit writing letters to their friends at our long rough table, fitted up for that purpose. This duty, for want of paper and ink, they have long neglected. We have as yet received no stationery for distribution *in this camp*, and our private stores, though freely given, are only as a drop to this ocean of demand.

Our programme was agreed on last evening, and is as follows: Two go to the Chaplains' meeting of worship in the 1st Div., two circulate in the 2nd Div., two in the 4th, (the 3d and 4th Divs. being merged in one now called the 4th,) and one, besides the cook, attends at the tent. We distribute no supplies to-day except reading and stationery, and medicine to those who are in great need. Two of our number not particularly interested in our worship, have gone to town. Every one takes one hundred papers and twenty-five Testaments for distribution, and every one gives notice of a meeting at our tent at 2 P. M., and all except those who go to worship with the Chaplains of the 1st Div. are to get up meetings of their own where they go in the A. M., and preach to as many as they can collect.

Bro. Libby and myself went to the 4th Div. Our stores were speedily exhausted and we sent two soldiers for a new supply of fifty Testaments and three hundred papers, while we gathered a congregation for a meeting. After singing from the books we distributed, in which exercise the soldiers joined, we had a season of prayer, then another hymn. I then spoke to the congregation from the words of Paul, "Fight the good fight of faith," and Bro. Libby followed with remarks. It was a very interesting season. Our new supplies had arrived, and we distributed them and returned to our tent. During the morning I found several young men from Iowa with whom I had formerly had some acquaintance. They were not Christians. I tried to impress them with the importance of carrying the love of

the Saviour in their hearts when they should return to their friends. I fear the effort failed, though they freely confessed the importance of the subject.

At 2 P. M. a large audience assembled before our tent, but during the preliminary exercises I was suddenly attacked with vertigo, the result, no doubt, of too much labor and exposure, and too little rest. A surgeon was summoned. I was soon out of immediate danger, though quite unwell. The meeting progressed with interest. Bro. Gallagher preached and others followed. Solemnity, attention and good order characterized the exercises. The meeting being over, the brethren circulated in the camp again as in the morning.

Monday, May 29.—The brethren who could be spared from the tent, loaded themselves with reading matter and went out again, while those who remained waited upon the crowd that thronged our tent. By 11 A. M., to-day, feeble as I was, I had distributed one hundred and fifty Testaments, besides religious papers, pens, pencils, pen holders, ink, envelops and writing paper in proportional quantities. Mrs. Wilson and others had distributed pins, needles, thread and housewives, in large numbers and small quantities. But our supplies were short; and instead of supplying every soldier who needed one, with a housewife or a comfort-bag, we were compelled to open them all and divide the thread, the pins, the needles, the soap, combs, and every thing else that would bear dividing, that as many poor fellows as possible might have a share for the necessities of the hour.

Three barrels of pickles were this morning distributed at the rate of half a pint to a man, and seized and devoured with voracity. Those who could bring cups or camp kettles brought them, those who could do no better took their share in pieces of paper, and not a few stretched out their naked hands, and begged us to empty our dippers into them, which we often did. It was an affecting spectacle to see these men crowd up and beg, and stretch out their hands for these supplies. Apple butter and blackberry syrup have been in as good demand as pickles. A few hundreds of under-clothes, and various other

articles found a ready market among our numerous customers this morning.

At 11 o'clock we had nothing left in our store but a few Testaments and envelops, except a few barrels, kegs, and boxes on which an embargo had been laid, for reasons which I never fully understood. Still the rush continued unabated, still the calls were as clamorous as ever, still scores of hands which were never stretched out in supplication to an enemy, were extended toward us for supplies, which we could not furnish. Record it as a weakness if you will, but if my blotted diary is not mistaken, there were tears shed at other times as well as this, over the sufferings we had not the means to relieve. Now is heard the report of a musket near our tent, and a sergeant falls mortally wounded by an intoxicated soldier whom he is trying to arrest. Another victim is added to the list of thousands of our men sacrificed to the bottle.

Sanford starts for the city to hasten up our supplies, but before his return, Mr. Lawrence, our Field-Agent, arrives, and heartily approves of all we have done.

P. M. Wagon loads of supplies arrive and our labors begin anew, and continue till the gathering shadows of evening summon us to our place of prayer and praise.

Tuesday, May 30th.—Thronged from morning till night. Porter and Gallagher out distributing in the camp, and all the rest, except Jones who is absent, at work at the top of our speed, vainly endeavoring to supply the wants of those who throng our tent, and opening the good supply of articles received from Washington. One barrel and one keg of cucumber pickles, placed, one pickle at a time, in the hands of men more clamorous for them than so many children *could be* for sweetmeats—nearly a barrel of dried apples, exclusively for the sick, a single handful at a time, much other dried fruit in the same way—one keg of apple butter, half a pint to a patient—half a keg of preserved tamarinds in the same manner—cans of fruit, mutton, condensed milk, packages of farina, all opened and divided into small quantities, that as many soldiers as possible may have a taste, who are too ill to eat their rations. To-day we became desperate, knocked the covers off the boxes and

the heads into the barrels and kegs, which had been reserved, and distributed the contents; and gave out word that if there was any damage to pay we would settle the bills. A few hundreds of under clothes were in this manner transferred from the inside of boxes to the outside of *trunks*, and not a few longing palates were tickled as they had not been for many days. Tracts, papers and Testaments were distributed in many thousands among those who longed for intellectual and spiritual food. To night, as we closed our business tent, and the soldiers all hushed their clamor, and silently filed around to our place of worship, and bent in humble adoration before their God in hundreds, it was an affecting sight. God deigned to grace our meeting with his holy presence, walked in our garden in the cool of the day, and whispered many an encouraging word to the hearts of the desponding soldiers. One by one arose and testified for the Saviour, or bowed and offered thanksgiving to him who had been their preserver, exhibiting an amount of intelligence and a depth of religious experience rarely enjoyed. Our hearts were inspired with gratitude that one may lay himself upon the altar of his country, and not withdraw himself from the altar of his God. Yea, more; that when, from a true sense of duty, one sacrifices wealth, health, life for the good of his country and the benefit of the generations yet to come, God accepts it as a martyr's offering.

May 31. Again by noon were our supplies exhausted. Bro. Libby and myself went into town for supplies and instructions and consultation with the officers of the C. C., while Bros. Purinton, Sanford and others remained in camp and busied themselves as best they could for the benefit of the soldiers.

During the day we witnessed the marching of two Brigades. Their destination is Louisville, Ky., where the soldiers expect to be paid off and discharged. Heaven grant that they be not disappointed. I cannot adequately describe their exhibitions of wild delight, nor my own emotions, as I witnessed them. Though loaded with guns, blankets, canteens, camp kettles, knapsacks and haversacks, half enough for a mule load—the healthy men would leap for joy, and shout and huzzah, and the feeble seemed greatly revived.

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To-day in our rambles in the 4th Div. of our corps, we encountered four men at a game of cards, a circumstance by no means unusual. After considerable haggling we succeeded in buying the cards, in exchange for which we gave Testaments, Hymn-books and other reading matter. They belonged to an Indiana soldier, who became a trifle excited when he saw the facts being entered in my journal, and a record being made of his name, place and regiment, and asked me not to publish his name in the papers, which I readily promised. The transaction excited no small amount of attention, and some facetiously asked whether we intended to use the cards ourselves or speculate on them. We satisfied their tender consciences by assurances that we should do neither, but carry them home and exhibit them to our Sabbath school children, as mementos from Sherman's camp. Meanwhile a large crowd had gathered around, to which we did not seriously object, and by the time the bargain was completed and the cards received, and books delivered, we had a respectable congregation, for numbers at least, with whom we sang, prayed and preached, and closed with doxology and benediction. Many were affected to tears during the exercises, and we hoped that some, then and there, decided to be for Christ.

The 15th A. C. are moving, moving, and we must move, too, or be left like a parson without a parish.

June 1. Fast day. Prayer meeting at 6 1-2 o'clock, A. M., preaching at 10. Mr. Jones starts for his home in Ohio. Mr. Gallagher, whose loss we deeply regret, starts for his home in Hillsdale, Mich. Two of us attended Fast day exercises in the 14th corps, conducted by Chaplain Morris of the 113th Ohio, and received a hearty invitation from the assembly, by a unanimous and almost deafening "aye," to move our Head Quarters into that corps, 2nd Div., to which invitation we responded favorably. To-day almost the entire remaining portion of the 15th A. C. started for Louisville or for their homes, and in their haste left seven sick soldiers shelterless, for whom Bro. Mason carefully provided, and, after considerable trouble, procured a surgeon, who obtained an ambulance and had them conveyed to Campbell Hospital. We were glad to have them sent

that Hospital, as we were sure that they would receive the best of care from Surgeon Hall, from whom, and his excellency, we received many favors.

June 2.—Distributed our stores in the morning, and, with the aid of soldiers and teams and drivers sent from town, by Mr. Lawrence, packed and moved about three miles, and re-established ourselves in the 14th A. C. Here our daily business was similar to that already described.

SCENES AT OUR TENT.

Imagine several hundreds of men crowding around our business tent, by 6 1-2 o'clock, who had been collecting ever since 1 o'clock, A. M., and calling on the inmates in all sorts of keys in treble to sub-bass, designating them as Captain, Chaplain, Partner, Comrade, Old Man, Uncle, Grand-pap, Agent, Pap, and asking for every kind of article which we have, and not a few which we have not, some for themselves, some for a sick bunkie, some for a friend on guard duty, some with certificates and orders, and others without them. One calls out, "I say, Captain, can you give me a pair of shoes? I am nearly barefooted." At the same time exhibiting a shoe which would have no credit to the Gibeonites in Joshua's time. Another begs for a pair of drawers or anything in the line of clothing, and insists, by way of enforcing his claim, that he has hardly rags to cover him—and the rents and gaping seams all over him, well attest the truth of his assertion, and plead for him as words cannot plead. Another holds up a certificate from his Captain, showing that he is needy and deserving, and that he was near the foot of the roll when the last army supplies were distributed, and, therefore, with many others, was left unsupplied—or that he was sick and in the hospital at that time, or on detached service, or that no clothing has been distributed to his Regiment since he joined it. Sometimes the orders would be signed by a Cabtain instead of a Captain, or some other very obvious mistake would indicate that it was not genuine. Then the excuse would be that the orderly wrote it, and the applicant knew no more about it. Sometimes the reason rendered would be that the Captain was a Dutchman and couldn't spell. Some-

times, when a closer scrutiny of these certificates was attempted, the papers would be torn to tatters in a moment. Sometimes the applicant would be invited to come to the other end of the tent for further investigation of the case, but would almost invariably lose his way in the crowd, and appear no more. Sometimes a good, honest, respectable looking man would beg for a pickle or a knot of thread, and add, "I don't beg when I'm at home, but Uncle Sam's a mighty poor paymaster—mighty slow at any rate." Another chimes in—"What do you think, Chaplain, are we going to be discharged soon?" Our answer is—"Yes, it looks like that. Those whom I see in town who ought to be good authority, all think none but veterans will be retained, and they will not be needed long. This, too, is the general tenor of opinion in all the papers, and all circumstances seem to indicate it." "Well," says the interrogator, while the muscles of his honest, sun-burnt face twitch around in various directions, and his eyes assume a misty appearance, "I should be mighty glad to see the folks at home. But I'm a veteran. 'Pears like it was mighty hard for a feller, because he has been in the war ever since it began, that he must stay, nobody knows how much longer, and let them go home that's just 'listed and got their bounty." And as the poor fellow turns sadly away, there comes up before our mind, the image of a prairie cabin, surrounded by a small corn patch and potato patch, with none to cultivate them, but the half-trustful, half-disconsolate wife, who, in addition to this labor, has the care of two or three small, half-clad children, who often awaken her tenderest sensibilities by their artless inquiries concerning their father, whom one or two of them can scarcely remember. We see that wife as she lays the little ones away in their cots at night, kneeling with them and teaching them one by one that He who feeds the ravens and saves the trustful, will feed them and save their father. And our inmost heart responds, "O God! protect those that protect their country."

But we have no time for sentimentalities. Work is the order of the day; and with compressed lips, and filmy vision, we turn to answer one of the numerous calls for aid which every moment brings. Among the many hundreds of genuine orders,

which excite no suspicion, occasionally we read one somewhat as follows:

Head Quarters 2d Brig. — Div. }
June 3, 1865. }

AGENT CHRIS. SAN. COM.

Dear Sir: Pleas let the barer have a bottle of blackbery cordial, or some other medicin you may have for diaree for he has it bad and oblige,
Yours, &c. G. H. Ass. Serg't.

"See here comrade—this order is addressed to the Chris. San. Com. The Chris. Com. is one, and the San. is another; for which is this intended?" "For this. I asked for it to come here to this tent." "Well, who wrote it?" "The assistant Surjunt." "Do you mean Sergeant or Surgeon? Is he a Doctor?" "Yes sir—No sir—he's the hospital steward." "Well, does the hospital steward date at Brigade Head Quarters or Regimental? And does he know how to spell the easiest words in the English language or not? And doesn't he know better than to write *diaree* for diarrhea." "I don't know," says the forlorn looking pat-riot, "I know he wrote it, and gave it to me; that's all I know about it." "To what Reg't do you belong?" "I belong to 34th — Vol. Inf't." "Soldiers, do any of you know the name of the hospital steward of 34 —?" "Yes"—"Yes"—His name is G. H. I guess it's all right." A good, kind-hearted Chaplain, who stands near, says that "one-half of the hospital stewards who act as assistant Surgeons, do not know anything about medicines, and very probably do not know how to spell diseases. "But"—we ask—"do they not know whether they are Ass. Sergeants or Ass. Surgeons?" "Well," says the Chaplain, "I reckon not,—all of them." The patient by this time begins to feel that the argument is rather against him, and turns slowly away. Now I am well satisfied that this order is a forgery. But see that soldier's staring eyes, and sallow skin, and haggard face; and as he stands to windward of you, mark his fetid breath, and as he turns to go, mark again his tottering gait. Well, forged or not, I cannot resist this appeal, and do not want to, and for humanity's sake, and for mercy's sake, if not for truth and righteousness, he shall have the medicine.

But here is another case: a mere boy, who will tell forty lies for a chew of tobacco, and then give it away to a chum, and run the risk of begging another quid. He has stood at one end of our rough counter for near half an hour, and when he sees any body else get a Testament, or a comb, or a sheet of paper, or any other article, he wants one. At length the brother who serves at that end of the counter begins to be unmindful of his wants. Then, just like a weasel in a wall, he subsides here, and, at the same time reappears at the other end of the counter, following his old occupation. This is too much, and we begin to point him out to the crowd as a bummer. Then he abates again, to save himself from ridicule, and slinks away.

One man, whom I had seen and marked in his own regiment as a man of little moral worth, came into our tent one day with an order for blackberry wine. Instead of answering the order, I began to scrutinize it carefully, and at the same time to ply the patient with some questions on religious matters. This was much more than his order called for; and after answering one or two questions very meekly, he gave a very saucy answer to my last one, and left the tent at a very rapid gait.

A stalwart German enters now, and begins to ask for "vine." He is answered that we have some pure blackberry wine. "Vell," says he, "I vantsh a drink." "Have you a certificate from a Surgeon?" "No." "Are you sick?" "No." "Have you been sick?" "No; but I vantsh a drink." By some very emphatic, Anglo-Saxon phrases, he soon becomes satisfied that he has got into the wrong shebunk, and goes off scolding because a man "can't get a drink ven he vantsh it," while a score of soldiers set up a laugh at his expense, who, perhaps, have made him believe that we kept a sutler's establishment.

Now comes an old Hibernian, who, with a very surly look, asks for tobacco. He is kindly informed that the C. C. does not keep tobacco. This information makes him very cross. In no very pleasant tones he now asks for a pair of shoes, with no better success. Now he becomes almost furious, and declares that raw recruits are getting every thing they want, while he, an old veteran, can't get a pap'orth of any thing from the Chris. Com., nor the San. Com., nor any other Com. We

asked if he had an order for clothing. "No," said he, "but I *need* it; and, d'ye see, I've scarce a rag to my back; and I could niver get a cint of pay nor a rag of clothing from the government for tin months." A Chaplain tried to pacify the old man, by telling him of the greater honors which the veterans would wear, which could not be worn by those who had not won the laurels. But he insisted that the future laurels could neither feed nor clothe a man now. At length one of the brethren found and gave him a small paper of tobacco, which had got into our tent from a source outside of our regular channel of supplies; and also gave him some articles of clothing which he had not asked for, of which he evidently stood in need. His heart became softened, and his more Christian, or more amiable, qualities were brought into action, and he left our tent with his opinion of our institution greatly improved.

But our cook knows him. He enlisted once and was discharged for incapacity—enlisted again a few weeks ago, and got a fat bounty; and now here he is, just ready to be mustered out. Well, no matter. He needed all we gave him, not excepting the tobacco, and I hope nobody will grudge it to him.

At one time when it was known that we had received a fresh supply of clothing, the rush was so great and so many orders were displayed, that we required those who held them to form into a line, and present themselves at a designated place at our counter. We pointed out the first man to be served, and the second, and directed all others to follow. A file of several hundred men was formed, which, for want of ample room, wound itself in various directions, sometimes in the crowd, and sometimes out of it. Then came the flankers—a score of men who made all possible effort to crowd into the line near the front, that they might be the sooner served. Some by this process were jostled in, and some were jostled out, in spite of all effort to prevent it. When a successful flanker came to the front, a witness would appear against him, and he would be sent to the rear. When one who had been crowded out, saw, by watching his place in the moving file, that his turn should have come, he appeared at the counter with a witness of his disaster, and was

served. Four of us inspected these orders and delivered the goods, till our supply was exhausted; and, as a good Providence seemed to order it, at the same time all the genuine orders were filled, and a few, as we saw by inspecting them afterwards, which were no doubt spurious.

DEMAND FOR RELIGIOUS READING.

So long a time had the army been without reading matter, that the sight of our ample supply of various papers and pamphlets, Testaments and Hymn-books, excited them almost beyond bounds. As they saw the boxes opened, they would begin to call for "a paper," "a paper." "This way Chaplain." "Please give me one." "Yes, what will you have? We have Presbyterian, Congregational, Baptist, F. W. Baptist, Episcopalian, Methodist, German-Reformed, Lutheran, Moravian, &c. Which will you take?" One calls for a National Baptist, another for a United Presbyterian, half a dozen for others, and twenty don't care what, if they can get a good paper. "Give me one of those that have a flag on them." [*Christian Banner*.] "Give me a *S. S. Times*." "Give me a *Soldier's Journal*." Another wants a Columbus paper, another a Cincinnati paper, another a Dayton paper, another a Chicago paper, another an Indianapolis paper. Out speaks another, "I take the *Christian Advocate and Journal* when I am at home. Can you give me one of them?" As we undertake to pass one to him twenty or thirty other hands are raised for others of the same kind. Another man calls out, "I say, Chaplain, can you give me a *N. Y. Independent*?" As the paper is passed to him, there comes from every part of the crowd a similar petition. "Have you a *Morning Star*?" says another. "Yes; but what do you know of the *Morning Star*?" "O not much; but I have got acquainted with it since I came into the army, and I like it a heap." "Well, here it is." "I'll take one, too, my folks in Indiana take it, and it 'pears like it was an old friend when I see it." A dozen others call for copies with more or less of commendation for the paper. And our limited stock of *Stars* is soon exhausted, leaving more hands stretched out for it than have been filled with it. And so goes the round of a supply of twenty-five or thirty of the best relig-

ious periodicals in the whole world, of which we have given out, I believe, between 8,000 and 10,000 in a single day, besides other reading in abundance.

"The *N. Y. Independent* is the most popular paper among the soldiers," said a good brother to me one day. "I am sorry to say it," he added, "because it indicates a very low type of piety in the army." He was a good Congregational minister, who said it; and, as it was a *family* matter, I deemed it unsafe to meddle with it, and left it where I found it.

Our papers, Testaments and tracts and Hymn-books, were not only eagerly sought and appreciated by the pious, but were often readily substituted by the thoughtless in place of their idle games, in which they claimed that they only indulged for want of something to do or something to read. Often would a group of men at cards declare that if they had something good to read they would prefer reading to play. To distribute Testaments and other good reading to such men was a pleasure. And when a Brigade has suddenly broken camp and marched, leaving pork and hard tack, half-worn garments and other things, scattered on the ground, it has been a rare occurrence to find a Testament, a Hymn-book, or a pamphlet of any value, either English or German, in comfortable reading order left behind. Nor do I remember to have heard of a single instance in which any reading matter given to the soldiers was devoted to an improper use.

INDIVIDUAL DISTRIBUTION.

The intention of the C. C. was, as we understood it, to place the supplies in the hands of individuals who needed them. This we endeavored to do, though sometimes urged to take a different course. Occasionally a soldier who was sick or on duty, or who was not allowed to pass the guard line, would send to us by a companion for an article of clothing or a handful of dried or canned fruit, or a bottle of medicine, &c. With such requests we always complied; and I now remember of only one instance in which any thing wrong was attempted in such a case, and that attempt was promptly counteracted. Frequently a Chaplain would come to our Quarters from a distant Regi-

ment, and ask for a supply of reading and medicines and clothing for the sick and the destitute of his charge, with which request it was our highest pleasure to comply. Sometimes an orderly would come or send for supplies which were needed for certain soldiers, whose names would be inserted in the request. Sometimes a Capt. or Lieut. would do the same. When there was no doubt as to the genuineness of such orders, we filled them, if it was in our power. Surgeons, too, would often send for medicines for the bearer of the request, sometimes for others, also. Generally all such cases resulted entirely to our satisfaction, but not invariably. We were told that soldiers who received our goods would often obtain them under a false pretence, coming half-naked and begging for clothing, and then selling it for drinks and luxuries. Perhaps they did, but in all cases where we instituted an inquiry into such reports, we found that they originated in mistakes. Whereas the soldiers often complained that a large proportion of the wines, jellies, cordials and confectionaries and other little comforts passed into the hands of officers from various sources, to be distributed, never found their way out. This broad and common assertion I will leave where I found it, as I have done the character of the *N. Y. Independent*. There may be men in the army, as I am satisfied there are a great many out of it, who believe themselves to be acting from the purest principle, but do not know—except in notes and bonds—the difference between *principle* and *interest*.

A young man once came to our tent who seemed very feeble, having, as he said, just partially recovered from camp disease. Of course pure blackberry wine was just the article he needed, of which we had a good supply. To guard against all danger and deception, the soldier was accompanied to his Surgeon, the story substantiated, the wine left with the Surgeon in the soldier's presence, expressly for him. Next evening he called again. He had heard nothing of the wine since, nor of any other medicine. He went back with an errand that produced the wine.

On another occasion a can of peaches was carried to a Surgeon's tent. The Surgeon said that a Mr. Q. of his regiment, and two or three others, greatly needed them, having been un-

well for some time. Mr. Q. had often been to our tent, and was apparently a worthy man. The peaches were left. Next evening Mr. Q. called at our tent, and, on inquiry, we found that neither he nor his invalid friends, had heard of the peaches. We gave him another can for the patients, thinking those already left might spoil before he would get them.

A Surgeon complained to Bro. Mason that our individual distribution system was playing mischief. We had, he said, the evening before, given out a can of tomatoes to a sick soldier for himself and invalid comrades, but the soldier had taken them to his tent and devoured the whole of them himself. Of course his life would be greatly endangered by such an operation. But as we could hardly believe that any sick animal in the army, unless it was a sick mule, would eat a whole can of tomatoes at a meal, and as we had not had a can of tomatoes since we came into camp, and as we had not at that time given a whole can of fruit of any kind into the hands of any one soldier, we hesitated a little about believing the story, even on the authority of a physician. Perhaps could we have left the tent to look after all these cases when they came up, we should have found explanations wholly exonerating the Surgeons. We therefore did not charge them with any intentional wrong, and especially as they seemed to be gentlemen.

MUTUAL GOOD FEELING.

We endeavored to treat the soldiers with uniform kindness, and we usually enjoyed their hearty good will in return; and with one unimportant exception, we escaped all raiding and plundering. We remembered that there were as *good* men in the ranks as among the officers—and that *those* were more needy of sympathy than *these*—that many of our own church members and others as pious and conscientious, had gone to the army from pure motives, and carried the image of the Saviour with them. We remembered that it would be recorded against us, as an insult offered to the Master, if we should rudely treat one of the least of His disciples. We remembered that some of our dear friends had gone from the ranks of the army

to their reward, who, by kind attentions, might have been saved to their families and friends. We considered that it would be hard that a whole Brigade should be treated as unworthy of confidence, because there were half a dozen knaves in it, from whom, perhaps, every honest man was just as liable to suffer as we were. We remembered the example of Him who lovingly labored for the benefit of those who abused and insulted him, and who had followed us with acts of kindness which met with poor returns. Such reflections as these were sometimes indispensable to our Christian equilibrium, when, all exhausted, we were annoyed by the unkind or thoughtless acts of *a few* among the many.

FREEDMEN AND SLAVEHOLDERS.

We had all the less experience with these two classes of men, because the slaveholders are not soldiers, and because the black soldiers generally could not read, and, therefore did not want our papers and books; could not write, and did not want our stationery; were not sick, and did not want our medicines; were neither tender nor imprudent, and did not want our clothing; were not accustomed to high fare, and did not want our extras and relishes; were more used to taking care of themselves than white people are; and so needed neither our sympathy nor our aid; were not beggars, and would not ask for what they did not need. As a fair sample of what I saw of the ex-slaveholders, I will mention a family in Alexandria, to whom I ventured to broach the subject of emancipation. The old gentleman's tongue was loosed; and the other members of the family were nowise backward in bearing a part in the conversation, the substance of which was as follows:

I am a Union man, sir, and have been from the beginning. I told my neighbors in a public meeting, at the very outset of the rebellion, that the south would have to eat dirt, and they cursed me for it. I had a better opportunity to know both the north and the south than they had, and I tried to persuade them to keep out of the rebellion. I was in favor of slavery, and I always treated my niggers well, sir, and they were a cussed sight better off than they could be if compelled to take care of them.

selves. The nigger was made for slavery, sir. But I don't find fault with the government for emancipation, though it is a great damage to the slave and the master, sir. But it was slavery that raised the rebellion, and I couldn't see how the rebellion could be put down without destroying the institution of slavery; and that is what I told them in the first place, sir. I told them that we should lose our niggers, if we went to war with the north, but they scouted the idea. But, sir, you may be sure that the southern people will never live among free niggers and let free niggers live among them peaceably, sir. You mark my word, sir, you give a nigger an inch, and he'll take an ell, sir. He'll always take an ell, sir, if you give him an inch, and the white people wont stand it. I've lived in Alexandria almost all my life, sir, and I have owned and occupied this house for 22 years, but I haven't a nigger left now. And when the Union forces took possession of Alexandria, nigger guards were placed over the city—over the white citizens—yes, *sir*, over the white citizens! What do you think of that, sir? Wasn't that hard? And they were ten times more insolent than the white soldiers. White soldiers would let a man attend to his own affairs peaceably and quietly, only they would keep a good lookout for him. But, sir, when the niggers were set to guard my premises, I couldn't go out of my own house on my own business without being challenged by a nigger, gun in hand, sir. They would yell at me, "Halt—where you gwine? What you gwine after? What you gwine do?" And I had to stand at my own door and answer all the questions a nigger had a mind to ask me, before I could be allowed to go out of my own house. But I sot by my niggers. I sot a heap by 'em, sir. I sot by 'em like they had been my own children. But they were niggers; and if you give a nigger an inch he'll take an ell, sir. My niggers are gone now. It's hard to part with niggers, harder in one sense than it is to lose children. For when a child dies he's gone from you, that's all; and you have no more expense with him and no more trouble about him. But when you lose a nigger, sir, besides all the grief there is the dead loss of the whole value of the nigger, sir, the whole value."

One who did not see this dumpy old man of 65, with his white eyes, eyebrows and eyelashes, and turn-up nose, and tobacco-stained lips and florid face, and hear the numerous *embellishing phrases* with which he interspersed his harangue, cannot fully appreciate the effect it produced on his *audience*. But I am sure I have often felt more solemn than at that moment.

This man was a professed Unionist, and was in conversation with one whom he knew to be a northern Union man, and it was wholly unsafe for him to exhibit his rebellious proclivities, if he possessed any. Yet, in all he said, it was plain there was a bitter feeling rankling in his bosom, which it was difficult to control. So is it with others of the same class. From all that I was able to learn, I am satisfied that if that smouldering flame finds vent, it will burn like a "lake of fire and brimstone," otherwise it may, in time, become extinguished. At present this spirit is held in check. Since the assassination of Mr. Lincoln, the loyal men in and about Washington have been in such a state of exasperation that one would as soon swallow arsenic or burning coals as utter disloyal sentiments. It was reported to us while we were in Washington, on good authority, and was uncontradicted, that a fearful epidemic prevailed among the treasonable portion of the inhabitants immediately after Mr. Lincoln's death. A considerable number of that class died suddenly, on the streets, in a most unaccountable manner, and their bodies were picked up in the morning, and were carried to their resting places, and no investigation was ever made into the cause of their death. On Sabbath morning following the death of President Lincoln, a clergyman entered his pulpit in Washington, and said that Mr. Lincoln deserved his fate, and that the same fate would be merited by his successor, should he pursue a similar course. In three minutes that minister was down from his desk with a rope around his neck, and in three minutes more he would have been hanged by his outraged parishioners, had he not been rescued by the police. Since then treason in our Capital has held its peace, for traitors have had their choice to hold their tongues or *hold their breath*.

Rev. Mr. H., a Presbyterian clergyman in New Jersey, a C. C. delegate, related to me the following fact, which I believe has not as yet found its way into type. Mr. H. had lived and taught in Alabama, and reckoned among his personal friends there one Dr. —, who owned a plantation on the Mississippi river, stocked with sixty slaves. He had encouraged them, by perquisites and extra favors, to oversee themselves, and thus save himself the expense of a white soul-driver. He visited them after the Union troops had taken possession of a portion of the river, not far distant. They had done nobly, better than when they had an overseer, and the Dr. highly complimented them for their fidelity and success. But the Yankees, he said, were getting uncomfortably near; and to insure himself and the negroes against all disaster, he had determined to take them with him the next day to Alabama. When he arose next morning to carry his benevolent purpose into execution, there was neither a negro nor a mule on the plantation, but the chattel-bipeds, aided by the chattel-quadrupeds had already ensconced themselves within the Yankee lines. To witness such ingratitude among men and cattle, so shocked the sensibilities of the good Dr. that he fell into a state of despondency, from which, at last accounts, he had not recovered. Or perhaps it was from sheer grief, over a loss *much heavier than to have parted with sixty children.*

From all that we saw of the negroes in Sherman's army and elsewhere, it was difficult to understand, as did this old Alexandrian philanthropist, that they were greatly injured by emancipation. The soldiers seemed brave, well disciplined and orderly. I saw colored soldiers insulted and abused by white men in blue uniforms, and I always saw those soldiers bear those insults with fortitude, though not with indifference. And I said within myself—"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Two of us were passing through the camp of the negro soldiers, when we saw a colored boy—a muscular jet black "institution,"—carefully scanning a bit of newspaper which he held in his hand, and into whose mysteries he seemed to be

peering, with a will to comprehend them. He could read a little, he said. He could make out some things in a newspaper, and could study out a few chapters in the Testament, by taking time. But one thing troubled him greatly. He could not read the numbers. On the margin of his paper, with my pencil I began to write the Arabic figures. But he could read those, he said. His trouble was to read the numbers by the letters, so as to find his chapters in the Testament. He knew that I represented one, V five, and X ten; that was the extent of his knowledge of the Roman numerals. In five minutes time he comprehended the whole theory. And as he saw the principle on which these numerals proceeded, and the others also which are used to represent the higher numbers, he exclaimed: "O yes, sir, yes, sir—I see it now. I never thought of that before." A little farther on, we found a little group all eager to learn. One of their number had been taught a little by a friendly soldier, and was anxious to teach the rest, but had no suitable book. Gladly they accepted our proposal to furnish them, and a lad was gladly detailed to bring the spelling books. But in no case, to my knowledge, did a negro apply for or receive food, clothing, or medicine, during our stay in camp.

Our nearest neighbors in the 14th Army Corps were a colored family—happy as lords, in a perfect shell of a house, with one acre of land, for which they were paying \$60. rent, and making a good living by days' work. They spoke well of their former master, who was now one of their neighbors, but they liked much better to take care of themselves. We had some dealings with them, and, though we had no complaints to make of their honesty, we found them as sharp for a trade as the keenest Yankees. They professed a hope in Christ, and seemed more thankful than tongue could express, that God, through Abraham Lincoln, had given them their freedom. I embraced every convenient opportunity to converse with the individuals and groups of colored people among whom I was mingling every day, while in and about Washington, and what I have said of this family is true of them in general. They are industrious, frugal, economical, grateful and jubilant. On the days of the

grand Review, they mingled with the white spectators of the scene, and though the dusky files of their sable brethren, who had so nobly defended our country, were not seen among those whose tattered uniforms and battered flags were vociferously cheered as they tramped along the broad avenues of the capital, yet none were more grateful—none more jubilant than they. And shall those men, than whom Spartans were never braver, those men in whose bosoms beat as loyal hearts as ever throbbed in the breast of Roman, Swiss, or Pole, still be denied their rights as citizens, and refused the exercise of the elective franchise—those men, brave and true, of whom the pages of history will record, and future generations own, that to them our republic owes its existence? Shall not those men who have so nobly established and vindicated their claims to manhood, be allowed the opportunity to develop and mature those virtues which they so undeniably possess?

And do not the signs of the political heavens indicate that there will be a combination of the Papal element of our country with the whole brood of secession sympathizers against the enfranchisement of the colored citizen? And will not a military chieftain, if he can be obtained, be the most available leader for such an enterprise? Should these signs prove true, then have we reason to fear for our country that the first woe is past, but the second woe cometh. Perhaps nothing more expressive of the sentiment of a certain class of men on this subject can be found, than is contained in a late number of the *Universe*, the Irish Catholic organ of Philadelphia, as follows: "It is evident that, fundamentally speaking, it would be a violation of things to make a citizen of the negro. The negro race is evidently under the ban of nature. Is there any obligation on the white race to try to undo this ban, to the degree of making perfect political equality between the two races? Do the interests of the whites require such an act? The proper answers to these questions are decided negatives," &c. To this is added that "Against negro suffrage will stand the Irish suffrage." Modest and progressive and grateful as ever! But our country is sufficiently forewarned. There is no mistaking the fact that, with few exceptions, the papal element has been

identical with the rebel—that the Pope and the highest Roman prelates of our land, have ever been in sympathy with our enemies. Now, as the Irish vote goes with the South still, and the Southern representation is *greatly increased by emancipation*, shall we strengthen the hands of our enemies still more, and proportionally weaken our own, by the disfranchisement of the loyal negro, and the enfranchisement of the disloyal Southrons and papists?

ARMY CHAPLAINS.

In all our labors, both religious and secular, we coöperated with the army chaplains, and they with us. We found them a worthy, self-denying class of men. They were compelled to watch their chances to do good, even in the camp, where fife and drums and bugles, inspections and drills, are Sabbath appendages. Everybody praises the brave officer, but who opens his lips for the faithful chaplain? There are chaplains unworthy the name or office, but, in general, those with whom we became acquainted are deserving of the gratitude of their country, for their faithful and successful efforts for the moral and spiritual welfare of the soldier.

DIRECT RELIGIOUS EFFORT.

In all our business and confusion, we seldom forgot that Christ and salvation constituted the most important theme for discourse to the soldier, and that his spiritual welfare was a matter of far greater importance than his food, raiment, and medicine. The distributing of our religious reading matter, furnished always an occasion for the introduction of religious discourse, and even the Christian benevolence of those who furnished these supplies, without money and without price. We found it easy and delightful, on almost all occasions, to introduce this glorious theme, either to an individual or a crowd, either at our own tent or at the shelter-tent or camp-fire of the soldier. But to the mind of the soldier were ever present the thoughts of the perils, numerous and terrible, through which he had passed, the scores of his comrades whom he had left behind, who lay unburied on the battle-ground, or to meet a lin-

gering death by starvation in a Southern prison. How easy was the transition from these ever-present reflections to the higher theme of the protecting care and providential kindness of God, whose kind hand, for some wise and holy purpose, turned aside, in a thousand instances, the shaft of death from his intended victim! The thought of speedily returning home, too, was a constant guest of the soldier, and an ever welcome topic. Now that the war seemed over and dangers seemed past, the scenes of home would occupy the heart of the brave, in spite of himself. How easy, then, to discourse of those most loving, and most loved of all, who had lingered in the twilight hour in those well-remembered nooks and dells, to plead with God—of those sweetest voices, whose accents had often broken the silence of the midnight hour with earnest pleadings for the absent and imperilled—of that old family Bible, and family altar, and praying group around it, whose voices became tremulous, and whose utterances were often choked by their emotions, as they spoke into the ear of their God the names of those whom they feared they should never see again on earth—of the thousand times in which that little likeness that constituted the last gift of affection, had been pressed to lips and hearts in an agony of supplication! When mellowed under the influence of these reflections, men would bear to be told that rebellion against that God who had protected them was the greatest of crimes. Then could bravery in the service of Christ be held up as a nobler type of heroism than that which faces the belching cannon or prostrates the stalwart foe. Though it was seldom difficult to address the soldiers on religious topics without offence, it was especially easy while we were supplying their temporal wants. But our meetings of worship were, of course, the means of grace on which we mostly relied. They were sweet seasons we enjoyed with the soldiers—in common with the brethren laboring there—at Camp Distribution, and in camp near Fairfax Seminary. Several at the latter place proclaimed for the first time what God had done for them since entering the army, while others spoke of the sweet peace they had enjoyed amid all the dangers through which they had passed. Our meetings

on the Maryland side also were spiritual and profitable. As soon as we became well established in our quarters in the 14th Army Corps, we gave notice that meetings would be held in our tent every afternoon and evening during the week, and three meetings on the Sabbath. In addition to these, we frequently held our family devotions with the soldiers that thronged our tent; for it was often literally true of us as of a group in former times, whose example we strove to imitate:—"There were many coming and going, and we had no leisure so much as to eat."

The remarks of some of the soldiers in our meetings were unique indeed. One German brother, who said "te tesse had shtopt his mouth and kept him from shpeaking at other meetings," gave a circumstantial relation of his experience, which, for simplicity and sincerity, I thought exceeded any thing I ever heard. His illustrations of Christian life, too, were quaint and original. Many a soldier, he said, while the army was destroying the cities of the rebels, was so avaricious as to load himself down with the spoils till he could not keep up on the march, and was overtaken and made a prisoner. But, said he, I told them I would not be so big a fool as to load myself down till I couldn't keep out of the hands of the enemy. So it was in the Christian warfare, he reasoned, with those who were greedy of gain. They grasped so much of this world's plunder that they could not travel the road to Zion, and were destroyed by the adversary or taken captive by satan at his will. Men should value eternal life more highly and the world less, and should leave all their luggage that they might make good speed and safe progress heavenward.

Some spoke with choking utterance of children whom they had left at home, who had now gone to their rest above, while they had been deprived of the painful gratification of ministering to them in their last hours. To hear the touching messages sent from these dying children to their fathers far off in the army, made weeping children of us all. Others had seen their sons, strong and brave, fall by their side in their country's cause, and were now going home to mingle their tears with those of the surviving group, as they mourned the ravages of

war. Others still were returning to a lonely home, to water with showers of sorrow and affection, a little mound that friendly hands had reared, during their absence, over the forms of those loved companions whom they had left in the bloom of health. Yet none regretted the sacrifices they had made. Many spoke of the assurance they had felt that father, mother or wife had been pleading for them in the hour of battle, and some attributed their conversion while in the army to the influence of these prayers. It was a favorite remark among them, that they would endeavor to be as faithful soldiers in the army of the Lord as they had been in the army of their country. It was a common sight to see irreligious young men, who had been reared under pious influences, melt into tears, and promise to make the service of God their first employ. Ungodly men, when personally reprov'd, would often reply, that no man could resist the temptations of the camp. But this sentiment the Christian soldier was prompt to refute, both in private and in public; and many said it was just as easy to live for God in the army as at home.

But the continual moving of camps, and the mustering out of regiments, rendered it impossible to follow up individual cases, as one could have done at home, but no reasonable doubt can be entertained that eternity will show lasting good which resulted from these meetings.

Some men have been growing more wicked in the army, and at the same time some have grown wicked at home. But where we found one case of moral or spiritual retrogression in the army, I am satisfied we found many of an opposite character; and perhaps no one feature rendered our meetings more interesting, than the testimonies of those who had been sobered by the sight of carnage and a sense of personal danger, and brought to Christ for safety. The fears that we have entertained that our soldiers would come home to us with their morals corrupted, and the pretended solicitude of those pious peace prophets who would love to have it so, must all go for nothing. Let us dismiss suspicion and fold them to our hearts, more virtuous, more pious than when they entered their country's cause.

One of our ordinary exercises in our social meetings towards

the close of our stay, was to receive pledges from those who would be for Christ, though hitherto strangers to him; and I believe that opportunity was never given without a response from many. And at our last meeting, held in our chapel tent, on the evening of the 12th of June, we judged that seven-eighths of the congregation raised their hands to vote for God. It was a memorable season. As we took the parting hand with each other at the close of the meeting, our hearts clave together as though we had been long tried friends. Deep were the emotions of the Christian soldiers as they praised God for the privilege of having listened to the words of life from the lips of the C. C. Delegates, and to enjoy the aid of those Delegates, as they were about to put off the habits of the soldier and to assume once more the character of Christian citizens. Next day the 14th A. C. left for Louisville and the C. C. tents were struck and moved to Washington. My heart swells with gratitude that the church and denomination with which I live and act, have freely given for this holy cause, and that I have been permitted to labor in it for the temporal comfort and spiritual welfare of the brave defenders of our country; and from my very heart I echo the sentiment so often heard from the lips of the soldier, "God bless the Christian Commission." And may God's blessing rest upon our common country, to us a thousand times dearer for its late baptism of blood. And as the breath of Peace is once more felt upon our nation's cheek, may Peace be kissed by Righteousness; and Mercy and Truth not only meet upon our borders, but dwell there forevermore.

ART. VIII.—CONTEMPORARY LITERATURE.

THE WORDS OF THE LORD JESUS. By Rudolph Stier, D. D., late chief Pastor and Superintendent of Schkeuditz. Translated chiefly by Rev. William B. Pope. Revised by James Strong, S. T. D., and Rev. Henry B. Smith, D. D., Professor in the Union Theological Seminary, N. Y. Vol. I. Our Lord's first Words, and the Gospels of Matthew, Mark and Luke specially. New York: Tibbals & Whiting. 1864. Octavo. pp. 695.

Dr. Stier has been well known by all who are familiar with the evangelical literature of Germany, as a man of extensive and varied erudition, as a considerably voluminous author, as an associate and intimate friend of Krummacker, Holuck and Neander, as a most earnest and vigorous opponent of the rationalistic theology, and as a remarkably critical scholar and skilful expounder, even among the eminent men who lead the evangelical movement in Germany. Leubner says that the Preacher's Seminary at Wittenberg "had never before had such an interpreter as Stier;" and his contemporaries, with one voice, united in acknowledging and honoring his rare abilities.

The present work, the first volume of which has been recently issued in New York, is conceded to be the greatest and most important of all his productions. From the first it has been an authority in German circles, and was highly esteemed by German scholars in England and America, that a translation was issued, some years since, by the Edinburgh publisher of the "Foreign Theological Library." This American reprint is a needed undertaking, and is made valuable beyond the English edition, by the translation of the very numerous Hebrew, Greek and Latin words and phrases which abound in the critical portions, by the correction of erroneous and inelegant forms of expression, and by occasional notes furnished by the American editors. It is now fully intelligible to the English scholar and reader, to whom it offers the results of that peculiar critical study heretofore available only to those who had some acquaintance with these ancient tongues.

The work is one of great value to students of the Bible, who desire to go beneath the mere surface of Christ's teaching, and to find the deeper, fuller, and more exact meaning of his words, and who are also willing to observe carefully, and think continuously and patiently. The author's style is sometimes a little peculiar and perplexing, like what appears in most German scholars; the criticism is sometimes so attenuated, analytic and subtle as to tax the reader's attention and patience; there are now and then theories and detailed expositions that excite suspicion by their air of novelty and strangeness; and there are not wanting gulches of enthusiasm over what is claimed as an excellent but powerful testimony against the rationalism which the volume is meant to put down, that compel us to ask whether the work of the interpreter is not a little modified by the zeal of the partisan.

But despite all these things, the work is one of great value. Aiming specifically to unfold the exact meaning, and bring out the full harmony of all the corded words that fell from the lips of Jesus, the author has brought to his

task a mind richly stored, admirably disciplined and singularly adapted to the great undertaking—and a heart full of reverence, fervor and the fruit of profound and vital religious experiences; and no careful, studious reader can fail to find the stimulus of fresh suggestions and the vitality of a great and fervid soul. A second volume, devoted chiefly to John's gospel, will complete the work.

HISTORY OF THE ROMANS UNDER THE EMPIRE. By Charles Merivale, B. D., late Fellow of St. John's College, Cambridge. From the Fourth London Edition. With Copious Analytical Index. Vol. VII. New York: D. Appleton & Co. 1865.

This brings to a close the re-publication of this valuable history. Great is the service the publishers have rendered the American public in giving to us so valuable a work, in so desirable a form, in all mechanical points.

In view of the events transpiring in our country, there are some things in the chapter on Marcus Aurelius, the Emperor, which one reads with peculiar interest. The Emperor was warned by his brother that Cassius Avidius would at length turn traitor. The Emperor quoted a remark of Hadrian: "How wretched is the lot of rulers, whose fears of treason are never credited till they have fallen by it." He refused to adopt any precautionary measures. After the treason broke out, and the traitor was slain and his head carried to the Emperor, that benignant ruler looked upon it with pity, and would not suffer himself to indulge in other feelings though the by-standers said: "What would he have done to you had he conquered." He appealed to the Senate to deal mercifully with the guilty conspirators. He caused the family of the chief traitor to be spared and generously provided for; a few centurions only were sacrificed to the exigency of military discipline.

It is said Mr. Lincoln refused to take precautionary measures against assassination, though he was often warned. We have reason also to believe, had he lived till the arch-traitor had been a captive, he would have pardoned him and sent him on his way in safety; no matter that the nation might have said: "What would he have done to you had he conquered."

In the punishment of treason we think President Johnson indicates his intention to follow even a better course than that taken by Marcus Aurelius, who urged that no person of senatorial rank should suffer, permitting the high and influential to escape, though centurions were slain. Our President indicates that the reverse of this is best—to be merciful to those of low rank and punish those of the highest.

The war has taught us as a nation many lessons. If our President follows out the plan which we have said he intimates he will, it will be wise, and according to lessons which we have learned in the costly school of experience. He will do much to render firm the foundation of our government. But if Davis and other leaders escape unpunished, through undue leniency, the sense of public justice will be so outraged that there will be a strong tendency to execute vengeance outside of the tribunals. The thousands who have but barely escaped from starvation in rebel prisons will hardly feel that they can rest if Davis and Lee escape deserved punishment, to live in peace and luxury. Vengeance belongs to God, and Paul shows in Rom. 12 and 13, that one

of his ways of executing vengeance is through government, and, therefore, the apostle exhorts the magistrate not to bear the sword in vain. If the sense of justice is not thus met, all instinctively feel that there is a lack of safety to society. Mercy to traitors is, then, cruelty to the innocent and loyal.

THE CORRELATION AND CONSERVATION OF FORCES : A Series of Expositions by Prof. Grove, Prof. Helmholtz, Dr. Mayer, Dr. Faraday, Prof. Liebig and Dr. Carpenter. With an Introduction on brief Biographical Notices of the Chief Promoters of the New Views. By Edward L. Youmans, M. D. New York : D. Appleton & Co. 1865.

It is only about half a century ago that scientific men practically applied in their investigations the principle that matter is indestructible. If, in analysis, a portion of the weight was gone, it was easily accounted for as being destroyed. But now such a fact reveals to the investigator that his apparatus is imperfect. He assumes constantly no matter is destroyed. Not a particle is added. Its great changes, for which we can or cannot account, indicate only change, not destruction.

At present it just begins to impress the minds of men, that the same thing is true of force, viz, that no force is destroyed, none added, but only changed from one form to another. And not only so, but that light, heat, electricity and magnetism, instead of being material, "imponderable agents," are only different forms of force, and that these forms of force may be changed to others. For instance, heat, which is one form of force, may be changed into electricity, which is another form of force. Or the process may be reversed, electricity being transformed into heat. So mechanical motion may be transformed into heat or electricity, and each of these may be converted into mechanical force. Thus, to take a familiar illustration, a portion of the heat generated by the locomotive is converted into the motion of the train, then that motion, by the application of the brakes, transforms that motion into the heat of friction. However diverse the forms of matter, nothing is added, nothing lost. So, however, force may undergo innumerable changes, not a particle of force is added, not a particle is lost ; but change, and only change. This theory is what in general is meant by what scientific men designate as the "new views" as used in the title page of this volume. It was not long since we noticed a volume which proceeds upon this theory, entitled—"Heat as a mode of motion."

Not only may one form of motion be changed into another, but all those changes occur according to accurate and unvarying laws. The following paragraph from the introduction by Prof. Youmans will give the reader a glimpse of the "new views" on this point.

"The mutations are rigidly subject to laws of quantity. A given amount of one force produces a definite quantity of another. So that power or energy, like matter, can neither be created nor destroyed ; though ever changing form, its total quantity in the universe remains constant and unalterable. Every manifestation of force must have come from pre-existing equivalent force, and must give rise to a subsequent and equal amount of some other force. When, therefore, a force or effect appears, we are not at liberty to assume that it was

self-originated, or came from nothing ; when it disappears we are forbidden to conclude that it is annihilated ; we must search and find whence it came and whither it has gone ; that is, what produced, and what effect it has itself produced. These relations among the modes of energy are currently known by the phrases Correlation and Conservation of Forces."

To the elucidation of this subject this interesting volume is directed, treating in order, of motion, heat, electricity, light, magnetism, chemical affinity and other modes of force ; of the interaction of natural forces ; of forces of inorganic nature ; of celestial dynamics ; of the mechanical equivalent of heat ; of the conservation of force ; of the connection and equivalence of forces ; of the correlation of the physical and vital forces, each author gives his views from his particular stand-point. The last chapter is one demanding by its original views peculiar attention.

Mr. Youmans remarks that Physical science has been charged with exerting a materializing effect upon the mind. He remarks that the views presented in this volume must be conceded to carry the mind forward to supersensuous and spiritual forces.

THE HAND-BOOK OF DINING, or Corpulency and Leanness Scientifically Considered. Comprising the Art of Dining on Correct Principles, Consistent with easy Digestion, the Avoidance of Corpulency and the Cure for Leanness ; together with Special Remarks on these Subjects. By Brillat-Savarin, Author of *Physiologie du Gout*. Translated by L. F. Simpson. New York : D. Appleton & Co. 1865.

One would think a book against corpulency among the Yankees, every one of whom is supposed by foreigners to be as lean as a skeleton, would find very little currency. But this book has the advantage of proposing to cure leanness as well as corpulency. Evidently, in writing upon leanness, the author, a shrewd Frenchman, had his eye upon the Yankees, and one might almost believe he was "inspired" by the French government in its ambitious aims to set at naught the Monroe doctrine. If the Yankees were not so lean they would not be so restless and vigilant. Hence the French government, doubtless, says to itself, "Give me fat men." But to be serious, this book is good for both "fat" and "lean" persons. And to be more serious still, we are heartily sorry that the former class is rapidly increasing in this country, despite wars and rumors of wars. Some there are who cannot "worry" their corpulency to shrivel to desirable proportions, and who are glad to appeal to dieting, science, any thing, in the hard struggle. After a careful study of this book we can most heartily commend this volume to such.

The author sets out right in regarding corpulence, if not a disease, still as a calamity, a sore affliction. Thirty years long he had carried on the struggle against it before writing the volume. Being victorious himself, and deeply sympathizing with his fellow sufferers, he wrote out of sympathy for them.

He does not overlook the fact, like some, that there is an inherent difference in physical constitutions, some having a strong tendency, irrespective of personal habits, to corpulence, and others to leanness ; but making proper allowance for this, he shows that care as to food and voluntary habits, generally,

may either develop or repress within proper limits this tendency. As to food, he well says there is not so much depending usually upon quantity as quality. Flesh-eating animals are lean, but those consuming farinaceous food become fat. Too much sleep and too little exercise also have great influence in producing corpulency. Corpulent persons should avoid eating "Fat or potted meats, bread, biscuits, rice, arrow-root, sago, macaroni, vermicelli, puddings and pastry of all kinds, custards, cheese, butter, cream, sugar in any form, potatoes, parsnips, turnips, carrots, &c." But as one cannot quite go without bread, that staff of life, he may take coarse bread and crust. Of course these things forbidden to the corpulent, are permitted to the lean. But we cannot here go into the particulars to any great extent, but refer the reader to the book which is both small and cheap—consisting of only two hundred small pages.

Before dismissing this book, we will say, that we have faith in its general principles as scientific and practically effective. Some experiments within our own knowledge strikingly confirm the views here presented in relation to the corpulent. We have not similar observation to report to encourage the lean but we presume others have.

THE PERSON OF CHRIST. The Miracle of History. With a reply to Strauss and Renan, and a Collection of Testimonies of Unbelievers. By Philip Schaff, D. D. Boston: American Tract Society.

Ultimately the fate of Christianity must be decided by the nature of its author. If he was human, and simply human, Christianity must be a grand failure, for as a system it assumes that he is divine and his divinity is essential to the system. If he is divine in the sense the system claims divinity for him, Christianity cannot be overthrown; it is certain to succeed. It is with this fundamental point the greatest of infidel minds have of late undertaken to deal. Strauss and Renan, chiefs among them, have done their best to breach this grand fortress. Their efforts have been marked with a certain sort of ability, and not a little research. Besides, their modes of procedure and the spirit they manifest are so different from those common to the old school of opposers, that they have been able to affect many minds for evil by reason of their plausibility.

The influence of their works and of others of similar tenure, at first only affected the scholars, but of late it begins to reach the great mass of readers. The time, therefore, has fully come when it devolves upon the defenders of Christianity to meet the enemy in works designated for general circulation. Happily, Mr. Schaff has given his attention to the preparation of the book before us. It is able and yet it is so simplified, is so free from the technicalities of the schools, that none need fear to undertake to understand it. Besides it is within such a compass that those whose employments are most taxing can find the time to read, and those whose purses are most scanty can manage to possess it. While it has not all the charm of the similar work by Dr. Young, it is a book which will prove more useful to the most of readers. Schaff has not aimed so much at originality as to prevent him from availing himself of

all the advantages afforded by his excellent predecessors like Bayne and Young.

The line of thought is this: to study the life and character of Christ from the human stand-point, that is as if he were a human being, and no more. Look at the facts of his life and character from that stand-point simply as facts. By drawing very near to the man of Nazareth in this way, and simply contemplating him as human, the facts, it is believed, are such in themselves, that they, as it were insensibly, impress the mind profoundly that, human as he is, he is infinitely separated from the mere human, as, for instance, with the fact of his freedom from sin. "No vice that has a name can be thought of in connection with Jesus Christ. Ingenious malignity looks in vain for the faintest trace of self-seeking in his motives; sensuality shrinks abashed from his celestial purity; falsehood can leave no stain on him who is incarnate truth; injustice is forgotten beside his errorless equity; the very possibility of avarice is swallowed up in his benignity and love; the very idea of ambition is lost in his divine wisdom and divine self-abnegation." "If Jesus was a sinner, he was conscious of sin as all sinners are, and was, therefore, a hypocrite in the whole fabric of his character; realizing so much of divine beauty in it, maintaining the show of such unfaltering harmony and celestial grace, and doing all this with a mind confused and fouled by the affectations acted for true virtues. Such an example of successful hypocrisy would be itself the greatest miracle ever heard of in the world."

This argument is perfectly irresistible if the evangelical record be admitted as presenting the simple facts. Of course, this opposers are far from admitting, but the argument loses none of its force by such denial, as the denial itself involves a difficulty quite as great as the point itself, for if the character be fictitious it must involve a miracle to account for the fact that only illiterate fishermen alone have conceived of the perfectly sinless character and described it in terms so simple and so free from exaggeration that it is far easier to believe they describe an actual character before them, than to believe they could conceive and describe it as a fiction. But, fact or fiction it must be, as there are the actual descriptions—there are the books which all may read.

If a middle ground is sought for, that it is partly fiction and partly fact, the new hypothesis involves insuperable obstacles. Jesus himself, by confession of all, teaching more truth than all, and suffering for the truth more than all, knew whether he wrought miracles or not—knew whether the miraculous acts were really deceptions which he practised upon the credulous, or whether they were really what they appeared to be. But he testifies over and over to the fact that God through him wrought the miracles. If that were not so, then he that taught most truth and suffered most for it, was himself consciously the greatest of all liars and deceivers, and conscious that he was lying and deceiving for the purpose of promoting the truth. This hypothesis must, therefore, fail, as involving more impossible things than does that which accepts Christ's own account of himself as God manifest in the flesh.

Thus the more steadily and critically we look at Jesus as the man of Nazareth, the more deeply are we convinced that his nature was divine as well as human. He is the surest test of inspiration. He must know what is in-

spired and what not. He endorsed the Old Testament after his resurrection. Moses, the Prophets and the Psalms, he endorsed by name. He also foretold that the Holy Spirit would guide his apostles in their future works and words, as for instance in giving the writings of the New Testament to the world.

The testimonies of unbelievers is an interesting and useful portion of the work. Beginning with Pontius Pilate, he notices the sayings of many of the ablest unbelievers: The centurion at the cross, Judas, Josephus, Tacitus, Pliny, Celsus, Lucian, Porphyry, Julian, Chubb, Diderot, Rousseau, Bonaparte, Strauss, Parker, Pecant, Renan and Cobbe, one way or another all testify to the innocence of the character of Jesus, his truthfulness, or the excellence of his moral instructions. Not only his friends, but those who oppose his doctrines, thus see in him the excellence that implies their own overthrow.

THE CONVERSION OF THE ROMAN EMPIRE. The Boyle Lectures for the year 1864, Delivered at the Chapel Royal, Whitehall. By Charles Merivale B. D., Rector of Laxford: Chaplain to the Speaker to the House of Commons. Author of "A History of the Romans under the Empire." New York: D. Appleton & Co. 1865.

The conversion of the Roman empire from heathenism to Christianity, in the early centuries of the latter, will always stand as a fact very difficult to be accounted for by those who deny the divinity of Christ and his mission. No one in these times, perhaps, is better prepared than the author to write upon that wonderful event. In the space of these eight centuries, however, he has too little space, and evidently shows that he is chafed by his narrow limits. He, however, does not allow the occasion to pass by dwelling upon mere generalities, but by the selection of one leading view he manages to enter into details at considerable length. He classifies the evidences through which the wonderful change was wrought, and firmly holding himself to what he regards the most potent, has dealt with it so fully as to make this little book a valuable contribution upon his subject, especially to the general reader.

He regards the evidences of four kinds. First, external, as in the fulfilment of prophecies and the report of the miracles wrought by the Saviour and his apostles. Second, internal, from a sense of spiritual destitution, the consciousness of sin, the acknowledged need of a sacrificer and redeemer. This the author regards as the chief, not only then but in all times and all lands. It is this to which he mainly devotes his attention.

The third and fourth are the lives and deaths of primitive believers; and "the temporal success with which Christianity was crowned." Remembering the chief theme of the author, the mention of the captions of his discourses will show the reader something of the line of his thought: Christian Belief contrasted with Heathen Unbelief; Heathen Belief directed towards a Temporal Providence; Expansion of Heathen Belief by the Teachings of the Philosophers; Expansion of Heathen Belief by Roman jurisprudence; the Heathen awakened to a sense of his spiritual danger; Efforts of the Heathen to avert spiritual ruin; the doctrines of Christianity respond to the questions of the Heathen; and, finally, the godly example of the Christian completes the conversion of the empire.

The reader of this volume will find himself well rewarded for the time spent upon it. One thing will be peculiarly interesting to the American reader at this time. Notice is taken of the discussion in the Roman Senate upon the disposal of the Catalinarian conspirators. It is so similar to the discussion now going on among us that one needs no other reminder that history repeats itself. But one argument then used by Cæsar we have not yet heard—for keeping criminals alive. It was that death is annihilation, and, therefore, to punish the traitors, their lives must be preserved. Annihilationists might consistently revive this argument from the same stand-point; and the old fashioned Universalists from quite another.

A WRITTEN ARITHMETIC, for Common and Higher Schools; to which is adapted a Complete System of Reviews, in the form of Dictation Exercises. By G. A. Walton, Principal of Oliver Grammar School, Lawrence, Mass. Boston: Brewer & Tileston. 1865. Also a Key to the same.

The author keeps steadily in view the demands of actual life. The Key aids the teacher in leading the pupil to a thorough review by exercises especially for that purpose, and yet the teacher is enabled to present them to the pupil as if they were dictated independently. In the Arithmetic only a few answers are given, but the Key puts it in the power of the teacher to decide instantly if the other examples are wrought out correctly. This book is evidently prepared by those accustomed to the demands made upon teachers in the school-room. From the little attention we have given it, we are better pleased with it than any other now in use with the same scope. One thing in the mechanical execution of the book will readily commend it to the favor of all experienced teachers—we mean the large, clear type.

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ARTICLE I.—A GOOD MINISTER OF JESUS CHRIST.*

1 Tim. 4: 6,—“*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.*”

“A good minister of Jesus Christ.” Mark the language. Not a learned minister, not a popular minister, not even a successful minister, for none of these words alone would mean enough; but “*a good minister*” may include all these qualifications, or possibly a man may meet the description without either of the trio named in the popular meaning of these qualifying words. Paul in one place spoke of himself and his coadjutors as able ministers of the New Testament, (2 Cor. 3: 6,) but he referred not to any acquired ability, but says, “Our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life;” evidently referring to and giving preëminence to the *divine* qualification for the work of the ministry. We said, *possibly* a man might be a good minister of Jesus Christ without extensive learning, great popularity or wide success. But few ministers among the churches can be

* Sermon delivered July 12, 1865, at New Hampton, N. H., before the Society of Theological Research, and on the occasion of the ordination of three graduates from the Biblical School.

called learned, in the popular use of that word, who have not enjoyed the full curriculum of college and seminary, but we have and are destined to have many good ministers who have not and cannot have these advantages; and yet they are "respectable," and some of them accurate students of the Bible, not only in their vernacular but also in the original tongues of both the Old and New Testaments. A careful study of the lives and labors of the twelve apostles will, we think, convince any unprejudiced mind that they, at least some of them, were familiar with the original Hebrew of the Old Testament and the Greek, as they had it in the translation of the Septuagint, and yet they were called "ignorant and unlearned men," by which we understand only that they were obscure in birth or station, and had not enjoyed the advantage of letters as taught in the schools of their time.

In the text, Timothy's goodness was made to depend on his faithfulness to his flock in reminding them of the doctrine of the word of God in its application to practical life and his own hearty conformity to its solemn teachings.

Thus, in this day, is many a Christian minister good according to the Divine standard; and it is a matter of serious doubt whether the time will ever come when it will be for the best interest of perishing souls, for every man called of God to this work to refrain from entering on his mission till he has completed the academical and seminary course, as it now stands. Among these doubters are many men of sound piety and eminent learning in denominations much older than ours, and hitherto demanding of their religious instructors a liberal and thorough course as the price for fitness to stand before them; and, surely, we shall not be stooping down to pick up and wear as indispensable what their longer experience has convinced them is impracticable. But there may be no need of caution in this direction. We do not believe there is any reason to fear that any among us will insist on too elevated a standard. The truth is, our ideal, even, is far too low, and a very large amount of prejudice, and some superstition, has yet to be overcome before a proper elevation is gained.

Again, a good minister may not be popular. It is easy to

see why a man approved of God may be even unpopular with selfish, sinful men. While popularity is not to be ignored by the true minister, if it is thrust upon him, it is never to be sought at the expense of the truth, or of the highest faithfulness to the souls of men. A fearless advocacy of some unpopular truth, when presented with the utmost kindness, will sometimes set men to turning the minister out of his pulpit, and forcing him to seek a home with another people, and yet in the sight of God neither his goodness or prudence is at a discount. Many on a certain occasion turned away from following Christ, because of his "hard sayings," as they were pleased to call them. Only a few remained. But who will condemn the Saviour? When "loaves and fishes" were in prospect many followed him, but when unwholesome truths fell from his lips they forsook him. On his triumphant entry into Jerusalem, almost everybody cried out "Hosanna." Only a few hours later the same almost everybody was vociferously clamoring "crucify him, crucify him." Paul told the church at Galatia, that once, if it had been possible, they would have plucked out their own eyes and have given them to him, but now they esteemed him their enemy because he told them the truth. Now the truth had not changed; neither had Paul. So if neither Paul nor Christ escaped censure and lost their congregations and popularity, it is no marvel that good ministers in these latter times have the same experience, for neither has human nature or Satan changed.

One point more : good, but not successful. It is true God's promises never fall to the ground. "Let us not weary in well-doing, for in due season we shall reap." The promises are as true as ever, but results are not always seen in the life-time, even of the best of men. They may have been called to plant for others to water. The soil in which they were to cast the seed may have needed much long and wearisome labor to develop its fertility. For some fault in the people, worth may not have been appreciated. The work of educating and training, though not so conspicuous in its immediate results, and less apt to be seen, is quite as important in its advantages to

the church as what among us is called a revival gift, and yet many such ministers are not called successful.

One of our most honored fathers once told an esteemed friend of mine that he did not know of a single soul that had been converted as the direct fruit of his ministry, and yet there are many now living, who, though not converted till after his death, point to him as the honored and beloved agent in their salvation.

It has been well said of many good ministers, that "They have left no prominent memorial of their worth; their good influence distilled itself through hidden avenues; they made an impression which abides yet, and perhaps will be felt for ages, but not to be fully measured until the day when concealed goodness as well as the secret sins of men will be exposed to the universe." But the record of these men is with God who called them to the work, and it is a source of great comfort that he will give the reward, not according to his success as measured by any human standard, but according to his faithfulness. A good minister will be patient after he has done the will of God, that he may receive the promise.

But where are we to find the good minister of Jesus Christ? Where is the ideal man so much sought for in all our pulpits? Who is equal to the task of setting forth his virtues, or of describing his qualifications?

We used, in our inexperienced boyhood, to think ministers of the gospel belonged to a superior race of beings, little acquainted with, and less given to, the failings of our own poor nature; and from the rigid requirements of some of our churches at the present time, we almost conclude they are laboring under a similar delusion, for it would seem that their pastors must be angels in their spirit and organism, if the standard of excellence required, and the meagre support given, is any criterion for our judgment.

It is related of a president of a certain Theological Seminary, that he recommended to one of these fastidious churches, which applied to him to direct them to a pastor of their liking, to send for old Dr. Dwight, who, he thought, had been so long

in heaven that he might have acquired the culture they demanded, and had lived so long on spiritual food as possibly to be able to subsist on three hundred dollars a year.

The anecdote is not without its appropriate moral. But our good minister is to be looked for, sought out from among the people,—from among the crowds of men about us,—men subject to passions and failings like ourselves. For the Bible idea is that God's ministers must be men before they can be ministers. Not men who are fit for nothing else, the refuse of society, makeshifts who cannot maintain themselves at any secular calling. The thought is a slander on the Christian religion. Many a minister has lived on a meagre salary and accumulated but little at sixty, who would have gained a fortune in any other calling; and had he chosen it, could have reached places of influence and power in the councils of our nation, with the same application and less real worth. But God wanted their talent and labor elsewhere, and they, true to Him and their conscience, gave them.

Let it, then, be borne in mind that the first qualification for a good minister is manhood,—true, noble, generous manhood,—both in capabilities and aspirations; and that any radical defect here will surely damage the minister.

Beginning at this point, we assume that to be a *good minister of Jesus Christ*,—*first, true piety* is a *sine qua non* in every case; a state attained only by the "Washing of regeneration and the renewing of the Holy Ghost;" a state or change designated by the generic term *conversion*.

Strange as it may seem to the younger members of our churches, there are many still living who remember ministers, pastors for years in evangelical churches and denominations, who were entirely ignorant of the new birth, and like Nicodemus wondered how these things could be. Some of these men were converted in their own pulpits after having preached for years.

Even the eminent Dr. Chalmers had preached six years before he became experimentally acquainted with the doctrine he taught. Says his biographer, "It was amid a series of domestic bereavements, and a long and severe illness which brought

him near the grave, that he experienced a great spiritual change. It was then for the first time he thought he saw the gospel of Christ in its true light."

Thomas Scott says of himself, "While I was preparing for the solemn office, I lived as before, in known sin and in utter neglect of prayer." Two years after his ordination he says, "I lived without any secret religion. . . . I was enabled to enter upon a form of devotion. Formal enough, indeed, it was in some respects, for I neither knew that Mediator through whom, nor that Spirit by whom, prayers are offered up with acceptance to the Father." Three years after his ordination, he did not know what to tell an awakened sinner who came to him, saying, "What shall I do to be saved?"

It is not necessary for me to dwell on the sad fruits of such a ministry, or to say before this Christian audience how wide it was from the Divine pattern. While the church has abundant reason to thank God that he finally brought such men as Chalmers and Scott to see their great sin in taking upon themselves the sacred office without this essential qualification, and then penitently and successfully to seek it, we must emphatically enter our protest against any man assuming the solemn calling, without a personal and experimental knowledge of the forgiving and saving mercy of our heavenly Father, as clearly opposed to the spirit of our holy religion and the distinct enunciation of the word of God. To set aside the Divine arrangement would be completely to secularize this most important arm of the church, to expose it to flagrant misuse by mercenary and ambitious men, to completely pervert the design of our Saviour, the Head of the church, in its institution, and to commit an aggravating sin against Him who is to be our final judge. Paul, for the greater security against the introduction of unfit men into the ministry, required them to give proof of their conversion by maintaining a correct life for considerable time before entering on this important work. "A bishop," says he, "must not be a novice," by which we understand, not a neophyte, or new convert, (1 Tim. 3: 6.) or one newly planted in the church.

Theology, like law or medicine, may be studied and to a great

extent understood by unregenerate men, but to make it the power of God unto salvation, it must be warmed and energized by the baptism of the Holy Ghost on the heart through which it goes to the people. To be effectual, our sermons must be set on fire by a passionate love for the souls of men. No one ignorant of the way of salvation is able to lead others therein. To win others to Christ we must first be won by Christ.

The next qualification is the Divine call to the work. The Christian ministry is designed to be cōextensive with the church on earth, and under God a cardinal means for its efficiency and continuance. When the Saviour commissioned the apostles ministers to go into all the world and preach the gospel to every creature, he clearly gave them to understand that they were to have successors in this work, even to the end of the world.

In order that no interregnum should ever occur in any true branch of the church, men are especially moved to the ministry by the Holy Spirit, and no man has any right to take this honor upon himself unless he is called of God as was Aaron. This appears plainly from the following considerations:

I. It is not rational to suppose that our Saviour would leave a work divinely instituted, burdened with such important interests for our entire race, to mere accident, the caprice of men, or to any human contingency or possibility for its perpetuity. Nor does it seem to us less absurd to suppose that a work requiring persons of such peculiar fitness, both by natural and acquired endowments, would have been left to the mere preference or ambition of erring men for its honorable and successful continuance to the end of time.

II. The first Christian ministers were especially called by the Saviour to their work. In John 1: 37—40, we have given us the particulars of the call to the discipleship and conversion of John, Andrew and Simon Peter. One year after this (as we learn from Matt. 4: 19—22, and Mark 5: 4—12), Christ called these, the same men to be his apostles, and they left their nets and followed him. Two years later than this, three years after their conversion, after three years under the example, discipline and instruction of Him who spake as never man spake, they are commissioned (Matt. 28: 19) from the lips of

the Risen Saviour to "Go into all the world and preach the gospel to every creature."

Paul was in like manner called. The Lord said to Ananias, (Acts 9: 15) "He is a chosen vessel unto me to bear my name before the Gentiles, and kings and the children of Israel." After this (Acts 13: 2,) we find the Holy Ghost saying to Simon and others, "Separate me Saul and Barnabas for the work whereunto I have called them." He (Paul) says of himself, "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power,"—Eph. 3: 7.

III. Another argument proving the call to this work to be Divine, is found in the command (Matt. 9: 38,) "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." The word here rendered "send forth" (Greek *ekballo*,) implies force of some kind, and in John 2: 15 it is rendered "*drove out*," and in Acts 16: 37, "*thrust out*."

The doctrine here very plainly is that God will and does, in answer to prayer, *thrust* into the ministry men having the requisite natural qualifications for work in this waiting harvest, and that thus the true gospel ministry is to be kept up "*To the end of the world*."

Thus by a direct special operation does the Holy Ghost perpetuate the Christian ministry, by a method as distinctly manifest to the person called, as that by which the sinner feels himself warned to break off from his sins, or gains the evidence of his pardon, and no more open to the charge of fanaticism. It remains only to add that this view of the case is corroborated by the united experience of not only our own denominational fathers, but by thousands of the most intelligent, successful and devoted ministers, living and dead, who like Paul have gone to their work under the direct conviction wrought in their hearts by the Holy Spirit, that "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel,"—1 Cor. 9: 16.

Before taking leave of this part of our subject, let us guard against a once popular but now happily diminishing error. We allude to the idea that a Divine call to the ministry is the only needed qualification for it. Nothing is farther from the truth.

Does the sinner's call to repentance constitute him a Christian? None will contend that it does. He has a work of repentance, faith, obedience and confession before he can be accepted of God or regarded by man as a Christian. No more does a call to the ministry constitute him a minister. There is still a work; it may be arduous and long before a proper fitness is acquired. A call to the ministry includes the requisite attainments for success in that calling, and if they are not already possessed they must be acquired. It is, perhaps, not possible to fix a standard adapted to all cases. The magnitude of the work and the pressing demand for labor on the one hand, and the age and circumstances of the candidate and the facilities within his grasp on the other, aided by the judicious advice of experienced ministers and Christian teachers among us, must settle each individual case.

Just here we cannot do better than quote the language of an eminent theological professor on this point (Dr. Park). "There are," says he, "scores of pious men, not young enough to go through a ten years' course of study, but young enough to prepare themselves for explaining the way of salvation to the 4,000,000 of our countrymen who have been ground down in ignorance, and been suddenly brought within reach of our clergymen." "There are scores of pious men in New England who have such a personal address, native shrewdness, prompt feeling, readiness in adapting themselves to emergencies, such a solid basis of character, that we may wisely train them for the sacred office, even although neither we nor they have the time nor the means to train them thoroughly. Their preparatory course must be abridged, but they will work in fellowship with men whose preparatory course has been lengthened, and by this brotherhood our clergy will continue to be a royal priesthood."

Our next important quality in a good minister is an earnest sympathy with life, begetting an intense interest in the welfare of all men here and beyond. A successful minister must enter upon the social plain of all classes of men, without leaving or compromising his own. Self-possessed in the presence of all, and begetting the same feeling in all about him, whether in the

cottage of the poor, with few advantages for culture or comfort, or in the drawing-room of the wealthy and refined. None so high as to be above him, none so low or fallen as not to have a place in his warmest sympathies. If, indeed, there is to be a preponderance of attention either way, it should be for the poor, the unfortunate and obscure. Often where human kindness forsakes or forgets a man, Christ's heart beats more warmly for him. Who but Christ would have encouraged a poor fallen woman to look upon one who could pity her, and utter for her ear words of kindness and hope? Her penitent tears were more odorous to him than costly ointment on his feet. How was it that the rugged and impulsive Peter, as well as the gentle and loving John, found in him a genial companion? How was it that the representatives of wealth, culture and authority in Nicodemus and Joseph of Arimathea, and poor fishermen and publicans were alike drawn to him? Doubtless the sublimity of his person and bearing had had its influence, but without His warm outgushing sympathy with life in all its phases, this attribute would have only impressed with awe, and kept at a distance the timid and the poor.

One of the highest encomiums uttered of him as a preacher was, "that the common people heard him gladly." In adapting himself to all classes of men, Paul was a fine pattern for a good minister, and an admirable student of his Divine teacher. Of his own course he says, "I made myself servant unto all that I might gain the more. And unto the Jews I became a Jew, that I might gain the Jews. To them that are under the law—as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some."

This attainment of Paul's is as important now as then for the ambassador of Christ. Especially so if his work is to be among those millions of freedmen which a wonderful providence has emancipated. These men must be fully embraced in the out-reaching sympathies of the true minister. And this sympathy must be so strong as to remove all our prejudices against

color or race, and the professed Christian who will not or cannot do this, had better defer assuming the sacred office, till, like Christ, he is not ashamed to call them brethren. Without impartial, universal sympathy with men, an essential element to success is lacking. A misanthrope cannot be a Christian, much less a good minister of Jesus Christ. A good lesson for every minister to read occasionally, is Goldsmith's description of a village pastor, of whom he says :

“ Thus to relieve the wretched was his pride,
And even his failings leaned to virtue's side ;
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.”

Courage and independence will also be found to be very important requisites for a good minister of Jesus Christ. In a government like ours, moral questions will often necessarily be acted upon at the ballot-box. Spiritual wickedness, too, in high places, will often call for rebuke. Our rulers are elevated to their places of trust and power by the suffrages of the people, and often on their success or defeat turns the success or defeat of a moral question. How, then, is the minister, if faithful to his people, his country and his God, to shun responsibility? Here silence is often criminal. But to speak out clearly and yet kindly, may imperil his influence for a time, diminish his support, or, perhaps, cost him his pleasant situation.

The widely prevalent disposition to keep yet in our nation a wicked system of caste, founded on the unrighteous prejudice against color, the extension of the elective franchise, and various other questions touching the civil and religious rights of a half manumitted race of men among us, and many other disagreeable and irrepressible questions will come within the sphere of the minister's notice and action, for they are and will continue to be moral questions. For the Christian watchman to do his whole duty in these and all trying places, will always require a large amount of courage and independence. But on these important and often exciting topics, care should be exercised that we do not throw our own instead of the spirit of Christ into our discourse.

Let no good minister compromise the dignity of his place or calling by mistaking impudence for independence, or "clap-trap" and "political slang phrase," for the proper and dignified language of Christianity rebuking sin, nor exercise the spirit of Jehu instead of that of Jesus; nor yet again, merely secular themes for those properly within the province of pulpit discussion. Touching the minister's duty on secular and political topics, or those commonly so-called, Prof. Park has well said :

"He should never preach on the details of politics as separate from the religious principle which ought to pervade them. It is a question for the pulpit whether great malefactors should be punished with death; it is not a question for the pulpit whether the man called Robert E. Lee should be led to the gallows. It is a question for the pulpit whether pious men should vote for civil rulers; it is *not* a question for the pulpit whether they should vote for the person named George B. McClellan. The minister must learn the fitting boundaries of the pulpit, so that he may not raise questions which there is no time to settle during the sanctuary service. . . . The pastor should not introduce secular duties as the *theme* of his sermons, but as *exemplifying* the Christian principle which is his only theme, and which ought to animate all secular duties."

The good minister of Jesus Christ must be a Bible student and a Bible minister. From this Book of books he will largely draw his illustrations and proofs. This is a pressing demand of the times. Infidelity is creeping in among the people. Dangerous heresies are gaining disciples and advocates in many Orthodox churches. "The sleep of the dead," "The annihilation of the wicked," and the limitation of the duration of future punishment, are cherished, if not openly avowed, by many good and unsuspecting Christians. Humanitarianism, arianism, and a whole brood of cognate errors are creeping into evangelical congregations for recognition and baptism. These are not going to be frightened away with mere assertions, nor coaxed into silence by a non-committal theology. Not even Orthodox sermons, so wreathed with flowers as to prevent their edge from being seen or felt, will remedy the evil. Nothing less than the keen and caustic truth of the Bible, energized by the al-

ways attending power of the Holy Spirit, will perform the needed work. The sword of the Spirit, that trusty old Jerusalem blade, must be made to pierce the festering core of these dangerous heresies. The old Orthodox doctrines so successfully preached by our fathers must be revived with power. The atonement, the vicarious sufferings of Christ, the immortality of the soul, the eternal punishment of the wicked, the absolute necessity of repentance, of faith, of regeneration by the Holy Spirit against what is falsely called liberal Christianity,—all these and their kindred doctrines, must be fearlessly held up and earnestly, yet kindly and ably sustained till they shall be as familiar to our people and Sunday school children as household words.

If not the faithful, evangelical pastor, who is to be the able teacher and defender of these cardinal doctrines? Paul told Timothy to hold fast a form of sound words, to take heed to the doctrine. The directions are just as apposite now as then, and will be as long as there is an error to be refuted or a soul to be saved.

One point more. Spirituality, undoubted and clear, is the crowning qualification of a good minister. Our first point was conversion, but we are not to pause there. Leaving the rudiments of the doctrine of Christ, we are to go on to perfection. We are to "Add to our faith virtue," &c.

To give vitality to his efforts the minister must hold constant communion with his God. He must be in full and living sympathy with Christ, whom he preaches. No assumptions, no pious intonations in our sermons or prayers, will answer here. We must have power with God before we can have power with men. A sound theology and a correct outward life are alone not enough. They will be powerless for the salvation of men, through our agency, unless our hearts are full of the matter our lips are uttering.

It is a law of hydrostatics that water never rises above its fountain head. So, as a rule, the minister will never impart a higher type of piety than he has in himself. Like priest, like people.

A minister, like other men, daguerreotypes his own spiritual

self on his people through the lens of his daily life, and his success depends more on what he is, than on what he does. Our Saviour told his disciples that if they would honor him in secret he would reward them openly. A minister need not tell his people whether he is often in communion with his Saviour. When Moses had been with God in the mount, the people saw it in his shining face. An uncharged battery will give no shock, though touched with the best conductor. No matter how correct the sermon, if it come not from a heart full of faith and the Holy Ghost, it will fall dead from the parrot-like lips that utter it.

Lord give me souls! give me souls!! is the constant aspiration of every true minister of Christ. His study must be his Bethel and often his Bochim, as he bears his congregation on his heart in prayer to his Saviour,—as he yearns over the impenitent, as he is filled with solicitude for those halting between two opinions, as he sees the awful peril of those who are lured on by sin till their souls are unconsciously quivering on the breaking edge of endless ruin.

Thus I have but little more than hinted, in a very imperfect manner, at a few of the many needed qualifications of a good minister of Jesus Christ. The Bible standard is very high, but is one of our Master's making. The exigencies of the times, the worth of perishing souls, never less by the mutations of circumstances, our solemn obligations to God as his ambassadors, and the coming judgment to which we are hastening to give account of our ministry, are unequivocal and powerful reasons for making the most of ourselves, time and opportunities, and the everlasting gospel committed to us.

If, in the kind providence of God, we are permitted to receive a good share of his favor in earthly mercies or professional success, let us consider it is a call to greater zeal and consecration. If a mingled cup and a thorny path are offered us, let us not diminish our efforts or lose our faith. The path of duty is sometimes across the track of the tempest. It was our Saviour that gave the disciples their orders to get into the ship and go over to the other side, and yet they met the darkness and the storm. But He was in the mountain in prayer for them, and after their courage and faith had been well tried,

He came at the break of day saying, "It is I." The laborer shall not lose his reward. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

ART. II.—ONENESS OF THE CHURCH OF CHRIST.

When we consider the prayer of the Saviour for the unity of his people, and their endless divisions, strange emotions trouble us. Why is the practice of the saints so against the wishes of their Lord? Faith, love, gratitude ought to make the desire of the Master the controlling law of their life. We should expect that the disciples would study and strive to please their Redeemer, and since he is so anxious that all should live in unity, as members of one body, how strange that so little effort is made to gratify him. The conscientious Christian must have sad and anxious thoughts on this matter, and feel moved to self-examination, and to inquire whether he is not to some degree at fault. Error, pride, self-will, passion, are the dividing wedges which split and rend the church, and we may all well inquire whether they have not warped our judgments, and made us contribute to this offence which gives the Saviour so much sorrow.

Papacy forced a union when light and truth were banished from the church, but it was the union of death, of darkness, ignorance. She glories in that union, and pretends that it is just that for which the Saviour prayed. But it was not mere union that he desired, it was oneness in him, which is unity in the truth in obeying the gospel. The unity in which Papacy glories is more odious to the Lord, than division and strife with more light and truth.

Since the midnight of Papacy was disturbed, and the Reformation began, the history of the church has been strange. The superstitions and errors which had corrupted the people, have

been discovered and rejected little by little, and every step of progress has given birth to a new sect. Luther and his contemporaries renounced some errors, advanced a little towards the perfect light, and there stopped and braced themselves against further progress, and for three hundred years their adherents have not moved one step forward towards the pure and complete gospel; the Papal errors which clung to them at first are still cherished and defended, as if they were really the truth of God. When the next reformers came, they were forced to separate and stand alone, and another sect was born. And so we have been going on, every new truth received, and almost every erratic notion suggested, has built a sect to defend it. There has been progress in light, but schism, confusion, strife, has marred the work, and we are now so divided that one-half the strength of Zion is wasted in sectarian zeal, and just so much is lost to the aggressive work of the gospel.

Yet some defend these divisions as useful and desirable. They may be better than union in ignorance and superstition; some good may result from the friction which they cause, the criticisms and discussions they promote. The strange love which many cherish for tradition, and their slowness to come back to the simple gospel as the rule of faith and practice, may find their only remedy in this medicine of division and discussion. But when we confess that we need such medicine, we own that we are very sick, that we are not yet wholly willing to walk in the simple truth as it is in Jesus. Indeed, it may be better that the church should be divided as terribly as it is, than to be united on any basis which it would be possible at present to adopt. Christ would not have us unite on tradition and the commandments of men; he would not have our testimony for his truth cease; he desires no compromise with error, no sacrifice of truth in order to bring his people into one organic body. It is in him, under his authority, in obedience to his gospel, that he prayed his disciples might live, and whatever plan of union which implies silence on any doctrine or duty which the gospel teaches, must necessarily be rejected. So long as some of the children love human customs and inventions more than they do the will of the Lord, the family will

not walk together. When we are all cured of this sin, one chief cause of schism will be removed.

But this condition of affairs is not to be justified. Because the evil cannot be at once removed, we ought not to therefore consider it a good and become satisfied with its existence. Christ foresaw these evil causes, and the evil results, but prayed against them with all the fervor of his soul. Is it the spirit of Christ in the defender and justifier of schism, which prompts him? No, indeed. It may be inevitable that such offences come, so long as man is ignorant, wilful and proud; but woe unto them by whom they come and by whom they are justified. Against the cause and the effect we should constantly labor and pray.

Much trouble has resulted from inordinate zeal in insisting upon speculative notions, and mere inferences from the Word of God. There is such an obvious wrong in those who hold fast to old superstitions which have come down from the dark ages, that earnest, ambitious spirits are tempted to play progress and boast of new light, more out of love of notoriety and pride of heart, than real love of truth. Every generation has been afflicted by these will-worshippers, who are extra conscientious, only they have generally mistook their wills for their consciences, and their love of notoriety for love of the Word of the Lord. They hit upon some idea, which is novel, and capable of being pushed upon the minds of the people, and made a certificate for their advocates of superior wisdom or goodness, and they at once proceed to ring the changes upon it, assail all who do not embrace it, introduce it everywhere, at all times, and make it a *sine qua non* in belief or practice. They very easily make themselves believe that it is zeal for the Lord which inspires them, when, like Jehu, they are chiefly zealous to make themselves a name. In such a spirit sects have often sprung into being, and by the same spirit they are kept alive; it is the same old evil which Jesus rebuked among his disciples when they felt the poison of ambition, the same thing that troubles so many churches and ruins so many ministers.

Where sects have grown out of such a spirit, and have no better reason for existence than this, no one will justify the

schism. And yet, if all the love of notoriety, all the ambition to lead, to stand at the head, or hold prominent positions, which enter into the life of the sects, were laid bare and well defined, we should be amazed. It is more than likely that if this element of sectarian existence was eradicated, several of the sects would lose their vitality and motive power, and merge into other bodies. It is surprising how good people are affected by this sanctimonious ambition, how insidiously it steals into their hearts, how blinded they are to its presence, and how much evil it impels them to commit in the name of duty, under the guise of zeal for God.

Man is naturally a partisan; he will take sides and defend his party whether right or wrong. This shows itself in religion more warmly than elsewhere. The sectarian attachments of three-fourths of the brotherhood of believers is the fruit of party feeling, more than convictions of truth. They believe and defend, because their party believes this or that dogma. When this feeling can be overcome, a long step will be taken towards uniting all saints in belief and practice. But it is only by increasing the love of the gospel, by elevating and enlarging the minds of the saints, and causing them to feel that disunion is a sin and an evil, that we shall be able to cure this mania for party, and lead them carefully to test their belief and practice by the sacred oracles, and study to come to the unity of the Spirit in the bonds of peace.

Will the prayer of our blessed Lord ever be answered? Will these scores of sects into which his disciples are sundered ever be united? The obstacles are formidable, can they be overcome? There is ignorance, a stubborn block in the path; there is false education and love of the traditions which the fathers believed, which have been sanctified by age, and the homage of great and good men of the past; there is pride and ambition, with self-will to hold them up; there is party feeling which causes partiality towards all dogmas on our side, and opposition to every other belief or practice; and also the honest differences which have and will always arise among the saints, as to the ways and means of doing the great work left on their hands; can these all be surmounted, and the many become one

body in Christ? Mere love of a name, or some usage which no one pretends to be enjoined by the gospel, some trifle, some mere abstraction is often cherished with greater tenacity than the unity of the saints which is so emphatically commended and prayed for by the Lord. Who has faith that these rents can be healed, these walls of separation removed? We have been splitting, tearing, dividing since the Reformation; is it not time to reverse the wheel and begin to fuse, unite?

THE WAY TO DO IT.

We most certainly ought all to be agreed in desiring and praying that the body of Christ may become a visible unit in him. If we have any respect for the wishes of our Saviour, our hearts will most gladly respond to this. But in our efforts:

I. We ought to be very careful that in any attempts for union, we do not cause disunion, and thus multiply instead of decrease the sects. This has been frequently done. Several sects have been formed, and divisions made under the pretence of bringing all saints into one fold. There is reason to fear that the leaders in these movements have not always been sincere in their professions, for it was so plain that their policy was resulting in exactly the opposite, that with ordinary intelligence they must have seen it. And is it not a sad thing that the sympathy which the saints cherish for the Saviour's wishes should be made servicable to ambitious aims, and defeat the very object the Lord and his saints desire?

II. We should guard against union by compromise with error, or by silencing our testimony for the truth. It is not a negative union in indifference or error which Christ wishes, and we ought to beware of the folly of purging every truth from our confession to which objection is made, in order to accommodate the heretical or captious. The platform must be just as broad as Christ has made it, and no broader, if we would have it right. If we make it longer or shorter, wider or narrower than his pattern, we are travelling back to Papal unity, the unity of ignorance and error.

III. We should remember that very little can be done in this

good work, until brethren learn to distinguish between things plainly *revealed* in the Scriptures, and things *inferred*, and consent to award perfect liberty of conscience and freedom of action on all questions of mere inference. If one infers that it is wrong to eat meat offered to idols, and another infers that it is right, ought they to rend the church on that inference? Has one brother the right to bind another by his mere opinion? But upon mere opinions, theories, preferences, most of the schisms in the church are made. It is not what Christ has taught, but what men infer or prefer, that makes the trouble. For instance, the Methodists hold that the Scriptures teach no particular form of church government, that believers may be guided by their taste or preference in this matter. Therefore, when they divide the church on the question of government, they are violating a positive command of the Lord to be one, in order to gratify a preference of their own. There are about six sects of Presbyterians in this country, and in every instance they divide on questions of theory, inference or preference, without a pretence that the revealed will of Christ obliges the separation. Do they remember that the revealed will of Christ requires their union? Suppose that some do prefer Episcopal government, some Independent, and some Presbyterian; what if some do prefer to sing the psalms of David, and others prefer hymns and psalms; ought they to violate an express law of Christ, which he urged with more sublimity and earnestness than any other law of his kingdom, in order to gratify their taste, preference, or prejudice? If Christians would make the revealed will of Christ the only basis of creed and practice, and be tolerant on all questions of opinion and preference, the chief cause of division would be removed. If we can find a platform on which Christians can stand, and not be required to believe or practice any thing which in their conscience they feel to be against the words of Christ, and omit or ignore no doctrine or practice which he enjoins, ought they not to be impelled by his command to be united in one body, to rally upon that platform at whatever sacrifice of personal or party prejudices, tastes or preferences?

If Christians should try the experiment, they would be sur-

prised to find how easily their sectarian peculiarities could be laid aside, without any sacrifice of conscience, and how fully the common faith of all true Christians satisfies the convictions of every one of them.

Let us call a Congress of sects and catechise them on the basis suggested. It is argued at the outset that the positive law of Christ to be one body, one church in him, shall be obeyed so far as it can possibly be without requiring any one to believe or do what he believes to be contrary to the gospel, or omit to believe, confess and practice what he believes the gospel requires of him.

I. *Church government.* Brethren—Methodist, Presbyterian, Baptist, Congregationalist and others, if you were members of an independent, local church, which managed its own discipline without the aid of presbytery, conference or assembly, would your conscience suffer from any thing which you would be called to do, or leave undone? Could you live there and exercise all the functions of a Christian man, so far as church government is concerned, you can all do it fully and freely. In any other form of church government you might not all do it, but in this you surely can.

II. *Doctrine.* Would it be possible to harmonize in this? If we could gather the creed from the prayers, experience and hopes of the saints, and from the public sermons of the earnest and devout preachers of all the sects, we should be agreed. But when we step out of the field of practical Christian living, into the labyrinth of speculation, we get at loggerheads. This proves that we are essentially one in creed, however we may strive about forms of expression. But with all of this conflict in dogmatic propositions, we can be united. Among the Congregationalists in this country and in England, (we include Baptists in this) there have prevailed as wide differences in speculative theology as divides the sects, and yet they live and work together in harmony and bless each other. Why cannot we do the same? We can make a creed which shall include every essential point dear to a real Christian, which every Methodist, Baptist and Presbyterian can subscribe to. Independence in church government and brotherly charity will allow full

and harmless play to any differences which may exist, so that no one will feel oppressed, while all work together with one hope and aim in concord and love.

III. *Ordinances.* Here comes the rub. Baptism is the wedge so difficult to manage. Can we be united in any form of this rite without doing what we believe to be wrong? Let us see. We all believe that immersion is Christian baptism, do we not? No one doubts his baptism who has been immersed. But some of us do not think that sprinkling or pouring is baptism, and cannot honestly adopt it as such. Since we are all agreed on *one* form, and cannot agree on the others, why not practice that in which we are all agreed. That will unite us, the opposite course will divide us.

As to infant baptism there is more trouble. Yet since evangelical Christians have all abandoned the doctrine which gave importance and value to infant baptism, and no longer believe that it converts the infant, changes his heart, washes away original sin, and secures the little one from the danger of hell, the reason for its observance seems to have been removed. Why continue the act, after its supposed design and advantage are surrendered? Moreover the wisest and best Pedobaptists in the world frankly assert that there is no positive precept or example for this rite in the New Testament; that it rests wholly upon an inference. But we ought not to sustain a *positive* rite by an inference, and divide the church of God upon it against a positive and clearly revealed law for union. And suppose it was omitted entirely, who would be wronged? The parent can train his child in virtue just as well without it; it does the child no good; puts him into no more favorable relation to God, but deprives him rather of a free choice of his own in relation to this rite. With the present views of evangelical churches on the subject, no Christian parent or infant would do or suffer a wrong by dispensing with it entirely, and baptizing believers only, in which they all believe. And since we can do this, we ought to, we owe it to Christ, to the church and the world, to yield a practice of doubtful propriety in devotion to that union for which the Lord so earnestly prayed.

Now brethren have we not found a way in which we can all

vel together, and end the disgraceful divisions which weaken and dishonor our holy religion in the eyes of the world? We all come to this platform and believe and do all that Christ requires of us, and be required to believe and do no more. Shall we then be united? The day will come when we shall. The time may not be just yet, but we are approaching it. As self-will, pride, ambition, die out of the church, and love, reverence for Christ, and zeal to do all his will gain power, we all move towards this blessed consummation.

NEARER HOME.

The march to union ought to begin with those who are nearest the goal. Baptists are divided; they ought to be united. They can be. In England, nearly all of the Baptist churches have come together in one fold, by acting upon the principles here suggested. Any evangelical Baptist church, whether in or close communion, Calvinistic or Arminian, is welcomed to the union. This is done without the sacrifice of any principle, great or small. Church independence is fully recognized, and evangelical character honored. Let the Calvinistic and Freewill Baptists in this country do the same, and we can be one denomination. Now the Calvinistic Baptists are proscribed, they encroach upon church freedom; if a church allows a non-Baptist Christian to come to the Lord's table, they deny fellowship; thus they do wrong, are oppressive, violate their own church polity, and cause divisions. The glory of Baptists has ever been, liberty of conscience and church independence; follow these principles to logical results and all evangelical Baptist churches can live and work together. The Calvinistic Baptists ought to allow each church to regulate the question of communion for itself, and grant liberty of conscience to each person in every church on this question, and all others, not inconsistent with Christian character; and Freewill Baptist churches ought to do the same. When Calvinistic Baptist associations are willing to receive a free church to fellowship without restriction, and Freewill Baptist churches are willing to enter the association on such terms, one example of union on a new basis will be given. Such a union is feasible, and we know

that many prominent men on both sides desire to see it accomplished. We cannot become close communion, and they cannot become open, but we can leave that whole matter to the local churches and the consciences of individuals, and go forward in labors of love. They do it in England; we can do it here.

WOULD GOOD RESULT FROM IT?

It is always safe to do right. Christ commands his people to be united. This command is broken by Baptists, when they separate into sects; and the responsibility rests upon those who insist upon inferences and opinions of men as conditions of union. That is just what Calvinistic Baptists and Freewill Baptists do when they refuse to unite on the basis of evangelical belief and life, and church independence. Both parties are such in belief and practice, are Baptists, and hold to church independence; they can act together without compromise of any truth or conviction; and if they do not do it, they wilfully, or in blindness violate the law of Christ. The possibility of such a union imposes the duty, and we cannot escape it. It is good to obey, and evil to disobey, and this should end the controversy. If one party infers from the Divine word that they ought not to receive a Pedobaptist to the Lord's table, nor go themselves to the Table in a Pedobaptist church, that inference binds them, but when they attempt to make it bind others who infer the opposite, they usurp authority, judge the servants of the Lord, domineer over other men's consciences.

An example of toleration, of union on the basis proposed, would do great good in reversing the current of sectarianism, and drawing all saints together. The church is skeptical on the possibility of union, they need an example of this kind. If we could show them that we really feel the positive law of Christ on this point to be binding, a solemn, living, imperative demand of our Lord, and that obedience to it is feasible, they would be moved, convicted, and converted. If we unite, we shall draw others in the same direction; if we divide on inferences and opinions, by intolerance and prejudice, we aggravate the evil against which the Lord protested. Baptists profess to be especially anxious to have all the laws of Christ obeyed. If

they practice as well as profess, their testimony becomes very valuable, but if they adhere so closely to human notions as to result in a violation of the law of Christ, they destroy the effect of their own testimony. The Lord insisted upon this duty of union more positively than upon any other duty of the church, and if we disregard it, how can we expect others to respect our professions?

The truths for which Baptists are exceedingly zealous have been very much hindered by the apparent bigotry and intolerance of their churches. They not only exclude Pedobaptists from the Table, but Freewill Baptists, and refuse to recognize the latter as Baptist churches. The Christian intelligence and charity of the day protest against such proscription, and the cause of truth suffers in consequence. But if Baptists would say, "We leave these questions of inference, (for close communion is no more than that,) to private judgment, or the decision of the individual churches, we will be tolerant and charitable, we will welcome a free or a close church to our associations on equal terms of freedom, and without restriction on these points," they would forever remove the odium of bigotry, and silence the accusation of intolerance. This would give them increased power, and the doctrine of Christian baptism would gain a speedy victory. They would have the advantage, then, not only of Scriptural ordinances and church government, but of standing as practical examples of liberality, and promoters of Christian union. We cannot conceive of the power which such an attitude would give the Baptists. They would at once rise to the first ranks of influence, and march on with surprising power from conquest to conquest, until the whole church would be one, with "one Lord, one faith and one baptism."

Such a union would develop a pioneer and aggressive power which the Baptist people greatly need. There is among the Free Baptists a large element of this character, which chafes for opportunity to work. Under the peculiar condition of the body, those forces are restricted in action, are cramped, and forced to waste a large per cent. of energy and power, in grappling with local and accidental difficulties. If they were fairly

and justly welcomed to the Baptist family, and backed by their wealth and influence, this power would be liberated and show itself in imparting new life to the whole body, in opening new fields, and rallying to the standard, thousands who are now hanging upon the skirts of Pedobaptist sects. Those who are familiar with the elements of the Freewill Baptist body, know that they have power and disposition to do for Christ four fold more than they are doing, but they lack opportunity. They want just what they would get by the union contemplated, to bring out their ability and set them forward in the good work with resistless velocity. What a blessing it would be to the churches, to our country, to the needy Freedmen, at this crisis in our history, if these forces could be fully developed and let go to the battle! How many discover these pent up forces, and see how they may be made available for good, we know not; but they certainly exist, and if the regular Baptists would act liberally and wisely towards them, they can be brought out with glorious effect. There is no necessity for their remaining two denominations; together they would be mutually strengthened, and fitted to largely increase their usefulness.

Some on both sides would oppose such a union through fear of unhappy results; some never could be reconciled to the thought of merging their denominational identity with any other people, and cannot see the duty nor advantage of following the Saviour's counsel, and promoting union among his people; some are afraid of innovations and progress, and others dread the influence of the conservative and rigid; but no one has ground to fear when he can have Christ for his guide, and a field of usefulness before him. We believe that the hope of the church is to be chiefly realized through the labors of the Baptists. Their church polity and doctrines are ubiquitous, simple, effective, because Scriptural, and it requires the mixture of the elements found in these two sections of the family to give them completeness. The Congregationalists are gradually moving away from infant baptism and nearing us, and all sects are tending to democratic usages, and the mission of the Baptists, under these circumstances, becomes more and more interesting and responsible.

There is a rapid progress of more liberal views in the close Baptist body, and the day is not far distant when it will find expression. Will it culminate in creating one more sect, or causing one less? That will depend very much upon the action of the Free Baptists. If they resolutely insist upon recognition on terms of equality as members of the great Baptist denomination, and take wise and proper measures to attain their wishes, they will be recognized, liberal ideas will triumph, churches will not be obliged to break away from the body in order to enjoy freedom. Close communion is felt to be contrary to the spirit of the age; brethren feel restless under it; how much better it will be for all parties concerned to throw down the restrictions upon free thought and action, and allow the truth to work itself out in a kind and Christian manner. If our union with the Calvinistic Baptists should develop a strong party of free communionists among them, that would only be effecting in a quiet, orderly, brotherly way, what must inevitably come sooner or later in a less desirable way. We would like right here to publish some letters which men of high repute on the regular Baptist side have sent us, expressing great desire to see both sects united in one on the basis of liberty of conscience to individuals and churches on the question of communion, had we their consent. But saints of both parties should know that the leaven is working, and the signs of the times point towards the consummation of one case of the union of sects, after which others may with propriety copy:

“Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.”

“Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”

ART. III.—WOMAN'S POSITION AND INFLUENCE.

The direfully disturbing, disorderly and polluting influence of sin has been manifest in all ages of the world. One of the potent forms in which it has exhibited its painfully, destructive and ruinous ways, has been the strong oppressing the weak. Natural, inherent, and God-given rights have thus been wrested from those entitled to "life, liberty and the pursuit of happiness." Woman, made not only for the most valuable assistant of man, but also like himself a rational and accountable being, with powers and capacities for usefulness and an infinite amount of bliss, has, much of the world over, been degraded and oppressed, with little or no opportunity to defend herself, or to occupy the important position in the scale of being, and exert the mighty influence for good for which she was eminently fitted. It is not always to be so. A great reform has already taken place. It will go on till human rights triumph. Christianity is elevating. It raises up the weak; breaks the bondage of tyranny; makes those who become its subjects companions in joy and tribulation; and gives all the dignity of the children of God. In considering the subject, let us first notice

WOMAN'S WRONGS.

The Bible is the highest law for the government of men, and the regulation of human conduct. This enjoins it upon husbands that they honor their wives, and forbids bitterness against them. How far there was a violation of these, and woman degraded among the Jewish people and the heathen nations, does not appear from the sacred records. We know that Abraham's wife performed well the domestic duties of home, as it is mentioned that she provided an entertainment of food for visitors, who proved to be angels. Rebecca, the chosen wife of Isaac, was found at a well, and from it she drew water for the camels of Abraham's servants. Moses found the woman, who soon became his wife, at a well watering sheep. Ruth, from whom kings descended, David being her great grandson, got food by gleanings scattered grain that reapers had left. Here we have

some slight proof of female labor out of doors, but such service is not in all cases evidence of female degradation.

In a savage state of society woman of course nurses her young, and in general prepares food. But in addition she is made a sort of slave, as she is made to carry the burdens of her master, following him in hunting and war, and sharing all the hardships and privations of his precarious life. She serves and suffers without being pitied or rewarded. In ancient Egypt woman was respected as a mother, but she was a humble dependent and entirely subject to the will of her husband. It is thus now in some portions of India, while in others her rights are all wrested from her, not being allowed to eat at the same table as her husband, and in the higher castes she has often been obliged to sacrifice herself on his tomb. In China, women of the lower classes are allowed to appear in public, but the hardest labor is put upon them, while men do the lightest. Women plow the ground, often dragging the instrument with their own hands; and do much of other hard service. In the higher classes of that nation females are subjected to seclusion that is almost imprisonment. They occupy distinct apartments; are not allowed to eat with their husbands, nor to receive intellectual instruction.

In Greece, one of the most polished of ancient nations, woman was not so completely degraded. There was some womanly heroism, sisterly affection, and in wedlock some love. Still woman was not the companion of man. They were secluded in their own apartments, which were generally the farthest from the street, or the uppermost rooms. When they went abroad they were obliged to cover their faces with their veils.

In Rome, woman was under less unjust restraint than in Greece, still she did not occupy the elevated place in society the Creator designed. In the time of the Republic she was much secluded from society, and in after times, when wealth, luxury and corruption had increased, we find her in great degradation.

In some parts of Asia in the present age, if a female child is born, it is taken to a public place, held up by one hand, with a knife in the other, and it is asked who will buy it? If no one offers,

it is destroyed. In Siberia, if a husband has a notion to be divorced, he tears some of his wife's garments, and the separation is effected. In Sumatra, a bamboo is broken by the man, and the divorce is complete. In Greenland, if a husband leaves home in a rage, the wife understands it a divorce. In the Society islands, formerly, if not now, woman was not allowed to sit at the table with her husband, nor cook at the same fire. The violation was punished with death. The polite and to some extent refined French nation is not free from the sin of treating woman wrongfully. Sometimes parents dispose of a female child in matrimonial engagements in infancy; or afterwards to a man she has scarcely seen. She cannot consult her own preferences. And where this is not the case, woman quite largely is not allowed her just rights. In England, there is a good theory as to woman's privileges, and also in our country. Marriage contemplates a union of interest and enjoyment. She, the weaker of the two, is to be safe in the shadow of his strength, cherished by his love, and he in the vanguard of life protect her from danger. The refining and elevating power of Christianity works out all this and very much more in thousands of cases. Woman is the companion of man. She shares in his joys, and is his solace in adversity. But in both of these countries there are very painful exceptions to this happy state of things. Woman is the object of degradation, tyranny and suffering. Man looks down upon her as far below him, and treats her as a menial.

It may not be necessary to give more specimens of woman's unjust treatment. In depravity or ignorance, generally both, this natural love of power and dictatorial authority has manifested itself to the suffering and sorrow of the female sex. And this has been sustained and encouraged, probably sometimes engendered, by writers that have appeared in almost every age; some of them eminent, strange as it may seem, for scientific and legal attainments, and profounderudition. It is a pleasure, however, to say none of deep theological research have had a hand in the work. Thank God, there is no danger of that.

We quote first from a Gentoo code of laws some 4000 years

ago. "A man both day and night must keep his wife in so much subjection that she by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she be of a superior caste, she will behave amiss." A Chinese proverb is, "For men to cultivate virtue is knowledge; for women to renounce knowledge is virtue." One named Petersdorf says, "The husband has the right of imposing such corporeal restraints as he may deem necessary." The learned Acidalius says, in a book first published in Latin, afterwards in French, that women are not reasonable creatures. Timon of Athens sums up his anathemas on women thus: "If there sit twelve women at the table, let a dozen of them be as they are." Aristotle thought woman a sort of monster and accidental production. Baron Alderson says, "The wife is only the servant of her husband." Justice Coleridge says, "The husband has a right to confine the wife in his own dwelling and restrain her from liberty for an indefinite time." Lessing says, "The woman who thinks, is like the man who puts on rouge, ridiculous." Voltaire says, "Ideas are like beards, young men and women have none." Dr. Maginn says, "We like to hear a few words of sense from a woman as we do from a parrot, because they are so unexpected." The satirist Sylvain Marechal had a plan for a law to prohibit the alphabet to women. Homer said, "Woman is simple though virtuous." Sophocles gave her credit for heroism: and Euripides for purity, but neither mentioned other excellencies. Bacon says, "The husband has by law power and dominion over his wife, and may keep her by force within the bounds of duty, and may beat her, but not in a violent or cruel manner." Blackstone says, "The very being and existence of woman is suspended during marriage." And Kent adds, "Her legal existence and authority are in a manner lost." These last two were able Jurists, one in England, the other in our country, and both lived during the present century. Their views are correct, properly understood, or at most with some slight modifications.

Lady readers may have felt indignant at many of the foregoing statements; but let them be patient. Those who put forth these assertions are all dead, but wisdom did not die with

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them. Some of them gave the best light the world then had; there has been progress since. The excellent historian Macaulay relates that two hundred years ago in Britain, men in the higher circles chastised their wives as they did children, with whips. So it was in many other lands where science even was shedding its enlightening rays. But if it is so now at all, it is only with the low and vulgar. The world moves, and in the right direction. "The heavens bear rule." Wherever there is one wearing the clanking chain of the tyrants power, the eye of Omnipotence notices it. Wherever a prisoner, unjustly bound, groans, the ear of Jehovah is attentive to it. Christianity is calculated to undo heavy burdens; and it will not cease to work till ecclesiastical, political and domestic oppressions are removed.

But the wrongs of the sex should not be left without mentioning that while in cases like these given, woman is insulted, downtrodden and crushed to the earth, she is sometimes almost if not quite ruined by the opposite extreme. In the harem of the luxurious but half-civilized east, she is a voluptuous toy; and in some of what are called fashionable schools of enlightened lands, exterior graces of person are taught more than the solid endowments of the mind, so that she becomes a walking, mincing doll, instead of an intelligent, refined and useful woman.

WOMAN'S RIGHTS.

Woman's rights are the opposite of her wrongs, and like all the proper rights of human kind, they are natural and inherent, such as nature's God has given.

The first is life. To this she has a right. The husband is not only not to murder her as in cases already named; neither is she to be subjected to such hardships as to waste life and bring her to a premature grave. She is not to be the victim of improper desires like the wives of Turks and Mormons; neither to be tasked, and the very life by slow degrees crushed out of her by southern or any other kind of slavery.

Liberty and the pursuit of happiness are her rights. God made the world as a theatre on which to display his mighty

acts, exercise his matchless benevolence, and thus give happiness to countless sentient and intellectual beings. "And human happiness has no perfect security but freedom; and freedom none but virtue; and virtue none but knowledge."

A world of bliss lies in that one word freedom. Its interpretation and application admit of a wide range, but there are bounds to it which cannot be passed without liberty becoming another name for licentiousness and the worst disorder. The French nation in 1792, and for a few years later, made the greatest pretensions to freedom, but breaking over all just restraints, the most flagrant outrages were committed, that were ever perpetrated. Wheeling planets and roving comets have liberty, but it is regulated by nature's great law that governs matter. Otherwise,—

"Earth unbalanced, would from its orbit fly,
Planets and suns run lawless through the sky,
Heaven's whole foundations to their centre nod,
And nature tremble to the throne of God."

This illustration is applicable to the rights of the female sex. Woman has a sacred right to freedom. But, as in the case of the other sex, it is liberty restrained and regulated by the fitness of things, the designs of Providence, and the just laws of the living God.

It is useless in order to give woman her proper freedom, and social and legal rights, to assert that in all respects she is to stand on the same level with man. Her physical strength is not equal to his. As to her intellectual powers we are not disposed to say they are less. They may be equal to those of man. But their application in many respects is in a different sphere. The sun is larger than the earth, and the earth larger than the moon. "One star differeth from another star in glory." And yet there is harmony in the spheres, notwithstanding all this. In nature, "some are and must be greater than the rest." No marvel if it is so as regards moral beings.

Some say that in order for woman to have her liberty and just rights, she must be allowed to become a public functionist.

That is, she is to vote in the elections, lecture to public audiences, and preach the gospel. Admit that she has a right thus to do, and we think it must be admitted, also, that she has a right to be a physician, a lawyer, a member of Congress, or a commander of an army.

We cannot assent to all this. Woman can neither be happy nor useful out of her proper sphere. Just think of her crowding to the polls; mounting the rostrum and the tribune amid addled eggs and brickbats; within the bar of courts pleading in defence of thieves and murderers, and sifting the evidences of divorce cases and adulterers; in Congress on important committees; and in war charging at the head of fierce and surging battalions!

As to lectures on moral subjects, the general rule is that it does not come within the province of woman's work, and yet there may be exceptions to the rule in some special cases. As to preaching, some females conscientiously have engaged in it, and with good apparent results; but a fair interpretation of the Scriptures brought in favor of the ministry of woman does not sustain it. The wise in all ages have firmly believed that as "helps" they might have been equally as useful. As to physicians, there is less objection than to any public calling. In some cases females are eminently proper for the work. But it is out of the question for them to do the whole of it. Just think of them studying anatomy and taking bodies apart in the dissecting room; amputating limbs in military hospitals; and in the country towns driving away amid winds and storms to relieve the distressed! As to women as rulers, some nations have allowed it by the law of succession to the vacant thrones; and the gallant spirit of chivalry in Europe several centuries ago, one of whose objects being the elevation of woman then in terrible degradation, resulted in giving woman the right to be the sovereign of the great and powerful British Empire.

Nothing is put down here for the mastery, but for the truth; nothing to depress the female sex, but to benefit it. In the common woes that afflict our poor humanity, woman is the largest sufferer. Christianity comes to her relief. And it is not vanity that leads to the conclusion that her instincts as well as

Good sense will approve of the assertion now to be made. It is this: Place woman in public and she will gain honor and a certain kind of power, but she will lose influence.

In the pursuit of happiness a competency of property is requisite. What females have earned or inherited, it is their right to hold for their own disposal. Laws sometimes protect them in this and similar matters, and such laws should be universal.

Education is woman's right, and it is essential to her highest usefulness and enjoyment, as daughter, wife, mother, nurse and missionary. Females as well as males should pursue a collegiate course, and provision is made in our country for this.

Parents and guardians have a right to prohibit matrimonial alliances in their children while under age, being careful not to trifle with affections well founded. But when of age, daughters as well as sons, have a right to act freely, consulting their own preferences and making the best use wisdom may dictate, of good and reasonable advice.

Woman has a right to freedom in religious matters. Children are to obey their parents, and wives submit themselves to their husbands; but in both cases it is to be "only in the Lord." Christianity comes to remove the dark pall of sin and sorrow's night, and make all who yield to its demands, "free indeed." Woman has a right to embrace saving faith, and walk in the ordinances of the Lord. The Bible forbids a woman to speak in the church, that is, to contend and dictate in church business, but she is at liberty to take part in social religious meetings.

WOMAN'S INFLUENCE.

Man is more boisterous than woman. Sometimes he wins by calm persuasive eloquence, and truth dispassionately presented; and sometimes he carries the citadel of error by storm. But often things said with furious earnestness have the effect on the sinful that the wind in the fable had on the traveller; in that he drew his cloak more closely about him. Woman comes with a smile, and in "strains as sweet as angels use," she gently whispers "Peace." With the winning charms of purity and gentleness, she persuades more by love than by reason and ar-

gument. If she rebukes, it is with the caress of affection, and if she argues, it is with the look of ineffable tenderness.

Her influence is like the sun, which without bustle or noise sheds down light and gladness wherever it shines; melts the ice and snow, and causes vegetation to flourish. It is like a river, that without a cataract or any ostentatious display, coming from its unseen fountain near the mountain's base, indicates its presence mostly by the richer and deeper verdure of the meadows through which it flows, and the sweet flowers that fringe its borders. The wisest of men compares it to the merchant's ship which comes from afar, laden with blessings, which are poured out to do the needy good.

Woman's influence at home. Home, as a place for effort and a vast field for usefulness, is enough to engage the strongest powers. Here is the special field assigned to woman, inasmuch as the Bible mentions it as important that they "BE KEEPERS AT HOME, love their husbands, and love their children." It is not good for man to be alone, and God has given woman to be his "help meet." Her industry arranges the comforts for the household; "the heart of her husband safely trusts in her," and "he is known when he sitteth among the rulers of the land." When he returns heated and weary with the labors of the day, or excited, perplexed and almost distracted with the cares of his calling and the difficulties of professional pursuits, she sheds upon him the blessings of quietness and peace. In the highest of all callings, that of the Christian ministry, he may sometimes feel despondent, and sometimes shrink at opposition, calumny and reproach; but he will then feel that whoever else may fail him, his faithful wife gives him her sympathy and prayers. And like Bunyan he will feel that his best earthly help is behind him whispering, "My husband, act now the man and the Christian."

At home, woman "openeth her mouth with wisdom, and in her tongue is the law of kindness." She instructs her family in matters of benevolence, science and religion, and cheers them with song. If the wife of a professional man, she gladly gives him the aid of her cultivated intellect in sharing the labor of

his tasks. The home of which we speak may be a humble dwelling, but it is the cottage of content, and imperial grandeur could not add to the bliss.

As a mother, what an opportunity for usefulness is afforded. She tells her little ones of God, Christ and heaven, and makes an impression of holiness on their tender, plastic minds, which the allurements of sin, nor the cavils of skepticism can never remove. Thus in former ages Hannah prayed, and God entrusted to her care Samuel, early called to be a prophet. Ruth kept closely joined to the people of God, and David and Solomon were among her descendants. Unfeigned faith dwelt in Lois and Eunice, the grandmother and mother of Timothy who became a good minister of Christ.

Modern history is full of similar cases. A few only need be cited. Sir Isaac Newton had a mother who early sowed the seeds of piety in his heart, and under God helped make not only one of the wisest, but one of the most pious of men. President Edwards in like manner was favored with a mother, who taught him the way of life. Dr. Doddridge's mother, as he sat on her knee, taught him Scripture history from pictures of Bible scenes on the Dutch tiles of the fire-place. John Newton's mother prayed for him earnestly and importunately when he was a child, and in after life he became a good minister. Oberlin, celebrated as a minister, used to acknowledge himself indebted to his pious mother for his love of things that are excellent. George Washington lost his father when ten years of age, but his good mother taught him those sentiments that in after life inspired him with the heroism, patriotism, honor and virtue, that raised him to the summit of greatness and glory. Andrew Jackson's father died while he was a mere child, but his mother taught him virtue in a manner that, late in life, he gave others to understand never left him, not even in the conflicts of war, nor the honors of the highest place of trust in the land. He died with his hand on the Bible after saying, "Upon that sacred volume I rest my hope for eternal salvation, through the merits and the blood of our blessed Lord and Saviour Jesus Christ."

While good mothers bless their children and do much towards making them blessings to the world and fitting them for immortal felicity, the converse of the proposition is true. Those not good often cause their children to inherit shame and misery. Nero, Emperor of Rome, and the most infamous of all who ever wore the imperial purple, had a mother not only ambitious but cruel, and the murderess of her own husband.

It would require volumes to set forth the cases in which vices in parents, and even in mothers alone, have been transmitted to their offspring. Woman wicked, seems, if possible, more debased and depraved than man. Her nature is more sensitive, and therefore when marred, the impression is deeper. Finely polished vessels are easily scarred, and when they become so the impression is not readily effaced. A woman drunk excites more horror than a drunken man. Abandoned to sins of the deepest dye, and with oaths on her lips, she is shunned as a pestilence, and cursed by heaven.

Woman's influence as a philanthropist and a Christian is a power that shakes the world, causes heaven to rejoice and hell to tremble. With a sympathetic heart she puts forth a gentle effort, and good comes to many. She has found the fulcrum for which Archimides sighed, over which the lever of truth may be used and the earth be moved.

In ancient Greece mothers taught their sons a love for their country, and inspired them with courage and heroism to fight and die, if need be, to repel invading foes and save their dear native land. So in all ages in which patriots have been obliged to contend with tyranny for freedom and God-given rights, woman has stood for justice and given powerful encouragement to the sterner sex to work till triumph has come.

Women "ministered of their substance" to Christ when he was on earth, while men neglected him, not giving him a place to lay his weary head. They were last at the streaming cross and first at the opening sepulchre. The first congregation that heard the gospel in Europe was composed of women in Philippi, out by the side of a river; and the first convert was a woman named Lydia.—Acts, 16th chap.

Dorcas at Joppa "was full of good works and alms deeds

which she did." She, among other things, made garments, probably for the poor. So now multitudes, with the same spirit of benevolence, assist the needy, clothe poor children to enable them to go to the house of God and the Sabbath school. Brave soldiers in freedom's war are blessed in a similar manner by their labors and untiring efforts.

Who so powerful in the cause of temperance as woman? How successful in persuading moderate drinkers to abstain entirely? And who have so reached tipplers, inducing them to "touch not, taste not, and handle not?" Let them as mothers and sisters plead with those who are in the accursed traffic; and in thousands of instances the streams of death may cease to flow. Many cases of the kind have taken place. Not long ago, fourteen thousand women in one division of the North petitioned the President to abolish the nuisance of liquor in the army. As to the effect not much can be said; but reform is in progress. One hundred and seventy-one officers have been dismissed from the navy in one year for intemperate habits, and a far greater number from the volunteer army.

The sorrows of heathenism fall most heavily upon the female sex. As might be expected, therefore, women living in enlightened lands, with moral heroism far transcending that which leads warriors to dash through dust and blood for earthly renown, go forth far to the Gentiles, and labor as teachers or companions of missionaries, in tropic climes and polar snows, to point the perishing to the Lamb of God, and guide them in the way to heaven.

In our land Miss Dix spends time and money visiting every state in the Union east of the Rocky mountains, examining poor-houses, prisons, lunatic asylums, endeavoring to persuade influential persons and members of legislative bodies to take measures for the relief of the poor and the wretched. Thus she contributes largely to the foundation of Insane Asylums in Rhode Island, Pennsylvania, New York, Indiana, Illinois, Louisiana and North Carolina.

And in the east, Florence Nightengale loves from childhood to care for the sick. This sympathy grows with her growth, and her benevolence so expands that like an angel of mercy she

flies to the seat of the Crimean war and carries a halo of heavenly light into the military hospitals among the sick, wounded and dying, standing in one ward and then in another twenty hours out of twenty-four, giving directions, and with a smile and a kind word, encouraging the desponding to hope.

Mrs. Felicia Hemans instructs by numerous volumes thrown from the press; Mrs. Hannah More benefits the ignorant by the simple pathos of her home-like ballads, and charms the learned by the beauty of lofty strains. And this last lady gives fifty thousand dollars of the income of her publications to objects of benevolence. More than half a million of females in Great Britain send an address to their sisters, the women of the United States, to consider the inconsistency and enormity of slavery, and to use means to remove the terrible dishonor and foul crime.

Mrs. Stowe gives "Uncle Tom's Cabin," with the ponderous "Key" to unlock it; and a large portion of the civilized world stands aghast with horror at the sight of the worse than fiendish inhumanity and barbarism of human slavery in a nation professing the greatest freedom and the most perfect Christianity. And the result is, thousands and tens of thousands testify against the abominable sin.

We see, then, no special demand for the desire nor the clamor for woman to have more public places in order to be preëminently useful. If such a thought presents itself, it is checked by the reflection that now she has all the means necessary to accomplish the highest and most important purposes. All is expressed in the following, written by Mrs. Rowland and translated by Mrs. Child:

"To man's aspiring sex is given
To climb the highest hill of fame;
To tread the shortest road to heaven,
And gain by death a deathless name.

On well-fought fields and trophies won,
His memory lives while ages pass;
Graven on everlasting stone,
Or written in retentive brass.

But to poor feeble woman kind
 This meed of glory is denied ;
 Within a narrow sphere confined,
 The lowly virtues are their pride.

But not deciduous is their fame,
 Ending where frail existence ends ;
 A sacred temple holds their name :
 The heart of their admiring friends."

ART. IV.—ONE OF THE PRESUMPTIVE ARGUMENTS FOR THE DIVINITY OF THE BIBLE.

It is this: Man needs a revelation. If this be so, it is rational to suppose that a revelation has been provided for man. This necessity relates both to his mental and moral nature. Man fails to reach his own proper development and consciousness without light from heaven. He stumbles at every step without the lamp of God in his hand. Man is not truly himself without a special revelation from heaven. The human mind has never risen to a full consciousness and maturity of its powers, save under the influence of the Bible. Man has never attained the true dignity and development of man, he has never gained the idea of his own proper individuality and responsibility, without the light of God upon his soul. Where the Bible has not gone, nor the greater lights of heaven shone, there man grovels, and tends toward the brute; is elevated but little above the mere animal in his moral and mental appreciations. If there are exceptions to this statement, they go to prove its *general* correctness.

It is said that in a little lake found in the Mammoth Cave, there is a species of fish that has no eyes. There is, indeed, the indentment, the socket, but for want of the medium of vision, the genial light, there is no development of an eye.

Thus it is with the intellectual and moral powers of man; they are dwarfed, yea, shrivelled, without the greater lights of heaven.

Indeed, the arguments to prove the existence of a God, used by Aristotle, applies to the present subject. He declared, in view of the acknowledged necessity in man for the idea of the Infinite, that "if there were no God we should have to invent one." He reasoned thus:—man is not himself without the elevating conception of a deity. Neither the nation nor the individual can reach the highest development and glory, without the influence of such a belief or idea.

Man cannot attain to his real dignity and greatness without the help of a perfect guide. The mind needs the authority of such a guide not less than the conception of the infinite God. It needs both in order to its perfection, the idea of a perfect God and the help of a perfect Guide. There is the same fixed necessity in man, fallen as he is, for the influence of a perfect Revelation, that there is for the knowledge and worship of the infinite God.

It is true, the knowledge of God depends very essentially on the special light of heaven. These lesser lights of reason and philosophy may, indeed, if followed perfectly, guide us to a knowledge of the deity; but this knowledge of the true God has rarely extended beyond the light of special revelation. A perfect law, man must have in order to a true moral elevation. A standard of absolute truth and trust he needs in order to a complete intellectual and spiritual maturity. Man would deify himself or a thousand inferior forms and shapes without the ennobling idea of a God. So is he prone to regard *himself* as inspired, and every other dreamer, till he finds the true light that lighteth every man that cometh into the world.

The argument stands thus,—as this inbred necessity for the idea of a God goes to prove, presumptively, that there is such a being as God; so the same felt necessity for an infallible *guide* leads us to look for such a gift among the bestowments of the Divine hand. The acknowledged universal necessity argues the probability of the actual provision in the case. Man fails to rise to his own proper dignity and maturity without a

special guide from heaven. Then we argue that such a guide has been, or will be, given him. And if our Bible meets these necessities in man and elevates him to his proper dignity, we are to regard it as a revelation from God, and as answering the great end of Divine love and care.

If the eye sickens and shrivels without the natural light, but expands and brightens into beauty with it, we infer that the light was made for the eye, and the eye for the light. If the ear decays without vibrations from the air, and the lungs perish when closed from it, but both are pleasurably excited by its presence and elasticity, it shows that these were made for the air, and the air for these. If the phenomena of the planets could be easily explained upon the supposition of a more distant one yet undiscovered, and in no other way, it would seem that there must be yet in distant space another planet, to be added to our system. And if all the celestial changes and mysteries could be easily accounted for on the supposition of some central orb in distant space, around which all other systems revolve, and all science and calculations went to confirm this theory, but were involved in a labyrinth of difficulties and absurdities without it, we should be forced to the conclusion that such a theory must be founded in truth.

The use we would make of these suppositions is the following: Man perishes morally and intellectually without these great truths that emanate from the Scriptures, and cluster around the idea of a God. The eye no more certainly perishes without the light, nor the ear and lungs without the air, than do the moral eye and sense, without the clear light, and the higher laws of heaven. And as the paths of the more distant planets were ascertained with a high degree of probability from the irregularities and anomalous tendencies of the planetary system previously discovered, and as the hypothesis of a central sun is made probable by celestial phenomena that are inexplicable upon any other supposition, so the innate necessity and tendencies of individual and associated man being satisfied and elevated by these great truths of revelation, help to give conclusiveness to the presumptive evidence in favor of its Divine authority and conformation to its truths.

In presenting the presumptive arguments for the divinity of the Bible, we are led to make much of the religious nature and tendencies of man. He naturally surrounds himself with a spiritual world. He instinctively places over himself a spiritual sceptre. He acknowledges himself bound by high moral obligations. Man is susceptible to religious influences and appeals; and where true religion is lost, superstition of some kind is installed in its stead. Man was made to contemplate and admire, to love and adore, to believe and obey and worship. He is a religious being; has spiritual sympathies, conceptions and aspirations; and these can be met and satisfied with nothing short of the perfect and absolute. Now whenever these tendencies are disappointed or interrupted, the wings of faith falter, the spiritual collapses, and man fails to reach his appointed dignity and destiny. If external and objective realities do not correspond with his internal necessities, he looks forth into emptiness, his anticipations are crushed, and he reacts and preys upon himself. God's image within him grovels, and the imperishable nature pines. But let the idea of a personal God, and confidence in a perfect *guide* be restored to his faith, and he is in a new world; the moral and mental powers feel the force of a real resurrection. His rational necessities and cravings are satisfied, and the moral splendor of the primitive man is comparatively regained. Light from above rests upon his path, attractions from the great centre bring him under the control of new influences, and urge him onward in a new and upward career.

He has now a new form of life,—is the highest style of man, and walks erect among the sons of God. If this book gives the human mind an impulse toward perfection, and urges man onward and upward through difficulties and temptations, and puts upon him a crown of glory, where shall we place it but upon the catalogue of God's greatest works? That which takes the marble block from the cold quarry, and gives it the figure and fashion of man, putting upon it the breathing beauty and life, is the highest style of art. But to take man himself from earth and sense, and break him off from the degrading associations of sin and death, and change the stone into spirit, turning

the lost creature into the likeness of the Creator, is an achievement which nothing less than the Divine hand can accomplish. The Book that thus meets our whole nature, that goes to the depths of our miseries, and to the height of our necessities, is not to be ascribed to mere human authorship. He who made the spirit of man, and awakened its consciousness and aspirations, has made provision to satisfy the necessities of that spirit, and that which does it is Divine.

We have, indeed, a *day* that is sacred; the Jews had a *house* that was holy; there has lived a *MAN* who was perfect as such, and Divine even in his human nature; and God has given us *exact truth* in the kingdoms and sciences of nature. He has given us a *law* written upon the scroll of creation, afterward upon stone tables, then upon the fleshly tablets, that answers to a perfect conscience. In these respects God has been true to himself and to man. He has been generous as well as just. He has put his own impress upon time and art, upon man and earth. But has he not put his seal upon some one of the *books* that have been given to man? Has he given us the perfect in every thing else, and yet failed to do it in this highest exigency of human responsibility? Has he given us the perfect in science, to inform and expand the mind, but failed to give us a counter-part to this in the moral kingdom, to meet the far higher necessities of our nature? We do not believe it!

We are led, therefore, to expect, from the other gifts of God to man, that the same hand that has supplied so liberally all human necessities, has supplied also this highest human need.

But where do we find this needed book? To what star in the literary firmament are we to look, as the fixed and infallible guide? Among the rival claimants on our confidence as an unerring standard, upon which shall the choice fall? Of all the works that have been written, and of the numberless rival revelations that have startled mankind, which is to be taken as the Word of God? That "volume whose contents are truth and unmixed with error," that unerring guide to eternal life that answers to man's conscious needs, and corresponds to the perfect in other things, where shall we find it? In what age has it appeared? To what nation has it been given? In what

form and garb has it come to men? Is it the Vedas of the Hindoo, or the Shasters of the Brahmin? Is it the Koran of the Moslem, or the volumes of Confucious, Plato or Swedenborg? I ask, where do we find this Book of books, save in the Scriptures of the Old and New Testaments?

Now suppose there were in space several suns, and each one of them was to make a revolution, to prove its claim to be the true sun. The sublime experiment commences. One of these suns rises and revolves, but it makes no impression upon the darkness. Its rising produced no day, its noon no warmth, its setting no shade. Another of these suns revolves; but it sends forth only a lurid glare that makes the darkness the more real. Another sun passes over the heavens, but it sends a blight upon creation; the fields are smitten with its heat, and death covers all its pathway. There is yet another sun to rise. It is the last one. The sublime experiment passes before the world, and note the change. Creation smiles, death starts into life, decay into beauty. This, indeed, is the true sun. It was made for the earth and for man; its light to bless, its beams to beautify the world.

So with the Bible, as compared with false revelations. These latter have shone their day, but they were to the world what those false suns were. Their influence has been disastrous everywhere.

But the Bible is making its demonstration, its grand revolution. It is shining its day on the earth, and it is a day that has no night, but opens to the earth an unsetting day of beauty and and blessedness. It is giving to the continents a pure civilization. It reveals a system of religion that is the germ of every right institution and healthful reform. It is the pillar of the pulpit, the sceptre of government, the sanction of law, and the balm of healing to the moral world. It fears not to shine in the centre of all other lights, whether of morality, philosophy or literature. It stands as a sun amid the hosts of heaven. Without this light, reason wanders; faith stumbles; the loftiest flights of speculation are a beating of the air, and the hope of immortality sets.

ART. V.—LIFE AND TIMES OF PAUL.

ON THE CLOSE OF HIS SECOND MISSIONARY TOUR IN 54 A. D. TO
HIS MARTYRDOM.*

In our last article we left Paul at Antioch, in Syria. He had just returned from his second missionary tour into Asia-Minor, Macedonia and Greece. We are led now to consider him, for the time being, as a—

RETURNED MISSIONARY. Having been absent several years, and travelled several thousands of miles, rest and retirement would seem to us among the first considerations he would desire and seek, as well as need. A slight recollection of what he had passed through, the exposures and trials, labor and perils of the previous three years, is sufficient to impress us with the fact of weariness and wear of both body and mind, and that cessation from all care and anxiety, for the present at least, was a duty due himself.

But what was the fact? He found, as others have, that this world is no place of rest. Home work at once pressed heavily upon his hands. During his absence the Judaizers had been at work. Old questions, supposed settled, had been revived. Discord and strife had become prevalent; the harmony of the churches had been destroyed; their beauty marred, and usefulness suspended or crippled. The Judaizers had taken advantage of his absence and wrought mischief among the people. Many were drawn to their side, and among the number were Peter and Barnabas. The latter had returned from his Cyprus mission, and both seemed to have taken up a temporary abode at Antioch previous to Paul's return. Their adhesion, however, to the Judaizers, had not been long. But for a while they yielded to the pressure, and at the time of the apostle's arrival, they were bending to the storm which their opponents had raised, and had already entered the current. And more than this, if we can believe it, they, for purposes better known to them than to us, afforded aid and comfort to those whose special business

* Authorities the same as in the preceding Article.

was to sow discord in the churches, especially in the Antiochian.

It was there and then that Paul felt compelled to rebuke Peter to his face. He had taken a false position and done the cause an injury, from which it required no slight effort to recover. With Paul, we feel the administered rebuke was deserved and just. But this by no means cured the evil. Error had spread into other churches, and troubles sprang up in other places. Wherever he went he found similar difficulties and obstacles, and all as arising from the same source. Doubtless it was from this source and in such churches that he encountered many "perils among false brethren."

Several months were spent in fruitless efforts to restore the harmony of the churches and to remove this unhappy state of society, as well as its cause. Aware that success in that direction was not probable, or at least for a time, he turned his thoughts to the foreign field, and decided at once to resume his missionary labors. This brings us to his—

THIRD MISSIONARY TOUR. Having left Silas at Jerusalem, he has Timothy only as a travelling companion and assistant. With him he proceeded on his journey to revisit places and churches mentioned in the previous article of this series. In the performance of this journey, he travels over the same route, through northern Syria, thence westerly into Asia-Minor, into Cilicia, across its smiling plains and along its sunny shore to Tarsus, the place next to Bethlehem, the most memorable. This, probably, was the last visit the apostle made to his birth-place and scenes of his childhood upon the banks of Cydnus, where, perhaps, his aged parents still resided.

On terminating this brief visit to that sacred spot, with the farewell and benediction, he ascends the high table-lands of Lycaonia; passes on to Derbe, the centre of unbroken solitude; thence to Lystra, the birth-place of Timothy, the home of his youth, and still the residence of pious friends. Here were greetings and salutations between these missionaries of the gospel and Christian brethren and sisters in the church. But this, like the visit to Tarsus, was brief. His way now lies to the north, leading to Galatia and Phrygia, regions visited on a

previous occasion; thence westerly to Antioch in Pisidia, and onward to Ephesus, where he arrived in the autumn of 54, according to an arrangement made with the Ephesian friends in the spring of the same year, as noticed in a former article. His residence there was from the latter date to the spring of 57 A. D. His labors there, as elsewhere, were varied, abundant, peculiar and trying; and we could hardly expect them to be otherwise in such a city and in that age of the world.

Here it may be admissible to digress a little to give place to a description of Ephesus, now to be the field of the apostle's labors for nearly three years.

It was situated upon the high banks of Cayster, five miles from the coast, with a beautiful plain intervening; embellished with orchards and groves of varying hues, which marked the river course to the sea. It overlooked the harbor with its merry sails, and commanded a prospect of varied beauty and richness. It was the great metropolis of Proconsular Asia and of universal celebrity. It contained a population of six hundred thousand inhabitants in 54 A. D. It was a great centre of attraction to fashionable people and lovers of pleasure, the *emporium* of trade and excitement.

Here was the seat of the goddess "DIANA," and the most gorgeous of earthly temples, devoted to her service. This rendered the city a centre of religious attractions. It was the MECCA of that age. To the mind of the pagan it was refreshing to behold the dwelling place of his goddess, and worship within her temple gates.

Descriptive of the temple of "DIANA," we may add, that its length was four hundred and twenty-five feet; its width two hundred and twenty; with one hundred Ionic columns, sixty feet in height. It was one hundred and twenty years in building. It became the shrine of untold thousands. To it they resorted on all great and doubtful occasions. It was here that paganism invented that system of charms, amulets and spells, mysterious and magical, which gained universal prevalence. It was by this, that jugglers pretended to cure the sick, and from which fortune tellers realized princely fortunes.

It was here that the excited crowds raised the deafening shout, "*Great is Diana of the Ephesians.*" Here, too, thousands of high intellectual culture debased themselves before her ebony image, and, in common with the ignorant and rude, lavished their money for miniature models of the goddess and her magnificent temple.

Another attraction was the theatre, the most capacious and absorbing, where, at times, thirty thousand pagans raised a tumultuous shout of praise to "*DIANA.*"

Additional to paganism there was judaism, with all its craft, and which was both attractive and repulsive; and against which Christianity had to struggle as against a deadly foe. The supporters of Christianity were few, and the struggle, to appearance, was far from prophetic of triumph. But here we are reminded of two substantial supporters, Aquila and Priscilla, whom the apostle left there when he embarked for Jerusalem several months before. A few others are spoken of as having coöperated in the work previous to the late arrival of Paul and Timothy; the most prominent of whom was Apollos, an Egyptian or Hellenistic Jew, born at Alexandria. He was educated in the Alexandrian schools, possessed of distinguishing talents, eloquent in tongues, and an attractive speaker.

By what means he became converted to Christianity and introduced into the ministry does not appear from any reliable data we possess. His preaching, however, we know was not *Pauline*. It was more like that of John the Baptist, and belonged to that school. He appears to have failed to comprehend the *New Testament* plan of salvation; the nature and intent of the atonement; the doctrine of the resurrection; the existence and agency of the Holy Ghost. His preaching was "*behind the times.*" He was an *Old Testament* preacher; and, like others of that fraternity, was an *itinerant*, and made occasional tours to distant countries.

In the present instance we find him at Ephesus, a very natural result, as this was the great religious centre for remote regions. It was because of this that the twelve disciples of John the Baptist were there from abroad, and whom Paul found so ignorant of some of the essential doctrines of the *New Testa-*

ment religion, that he subjected them to its simplest rudiments. The *Trinity* was a fable, the Holy Ghost an enigma. But the rigorous discipline and thoroughness of instruction to which they were subjected by the apostle, resulted in lifting the veil from their darkened minds and to the reception of the truth; and with their baptism into the name of the *Trinity*, he gave them the right hand of Christian fellowship.

How long Apollos had been in Ephesus is unknown, but probably he arrived there in the summer of 54, soon after Paul embarked for Cesarea on his way to Jerusalem. He occupied the Jewish synagogue on the Sabbath and there held forth his own peculiar views, which, though interesting to many, appeared so unsound and unsatisfactory to Aquila and wife, who seem to have been persons of cultivated minds and comprehensive views, as to lead them to seek his acquaintance, and apprise him of the difference between his views and those of Paul.

When he became aware of his deficiencies, and that his views were erroneous, he submitted himself to the religious instruction of his new acquaintances, though they were not professed teachers, otherwise than by example. Yet, from long and familiar acquaintance with Paul, they had become thoroughly indoctrinated in the great truths of the Christian religion, and were well qualified for this additional responsibility. By their assistance and his own application and diligent inquiry after truth, he became proficient in those things, in which, but so recently, he was greatly deficient. He fully adopted the *New Testament* doctrines with the faith and zeal of a young convert. With this adoption of view and practice, he became qualified to teach the "way of the Lord more accurately."

At that time the Corinthian church was destitute of a preacher. The friends of Apollos at Ephesus were equally interested for the church at Corinth, and having confidence in his sincerity as well as ability, they recommended him to proceed thither and become its minister, which at last he was persuaded to do. He took with him letters of commendation from Aquila and other friends then in Ephesus, interested in the welfare of the Grecian church. Of the passage across the *Ægean* and accompanying incidents, we are not informed, but we know that his

arrival was certain and safe, and that from Cenchrea he went to Corinth to "build upon another man's foundation."

His Alexandrian and scholarly discipline, his polished rhetoric, his glowing eloquence, adapted him to that vacant pastorate of critical and superficial hearers. But while many Greek Christians were edified and comforted, few only of the semi-believing Jews received him as a "brother beloved." To many of that class, his zealous labors and glowing love were of little avail. Yet, on the whole, his mission was not unproductive of good. Paul had planted, and now as Apollos watered, "God gave an increase." But this was not an unmingled good; tares and wheat were sown together, and together ripened off for harvest. Old prejudices were revived; society was again rent; parties re-organized; some were for Cephas, some for James, some for Paul, and some for Apollos. As a natural consequence, his ministry with the Corinthian church was brief; for, from the very state of society, it could not have been different; and besides, we have unquestionable grounds of belief, that before Paul left Ephesus in 57, Apollos had returned to that city, and had been with him, for some time, as co-laborer there, and that he persistently declined to return to Corinth, though frequently urged by the apostle in that direction.

Now, in returning from our digression, we have a view of Ephesus, both in its external and internal structure, at the time of Paul's arrival in the autumn of 54; as, also, some of his associates in the work of the evangelization of that city. In this, his prospects for success were not extremely flattering, although there were warm hearts there desiring his return, as he had given them encouragement, and were even expecting him; and warm was their reception of him as he approached the city from over the highlands in the rear.

But with characteristic energy and zeal he applied himself to his work. Three months he preached in the synagogue of the Jews, though to little success; for they opposed him there as the Jews had elsewhere, and with equal hatred.

On being excluded from their synagogue, as he had been at Corinth, he was invited, as then, to another and capacious place, the school room of Tyrannus, where he devoted himself

more exclusively to the Gentiles and with cheering success. By earnest and prudent labors, by argument, doctrine, illustration and miracle, he attracted general attention, triumphed over priestly jugglers, high grade pagans and "many of the common people," and won large numbers to Christianity. A Christian church was organized, and was one of the *seven* afterwards addressed in the Apocalypse. Its existence was continued till the seventh century, when it was overrun by the Mahomedans. Its fall was the removal of one of the "candle-sticks." The ruin of the city was complete and chronicled the pouring out of the first vial. Though once favored with the labors of Paul, Timothy and John as successive pastors, not a Christian now resides there to bewail its overthrow or keep solemn vigils upon its heights. It is the home of Turks, the rendezvous of goats seeking shelter beneath the shade of stately ruins, rendered hideous with the cawing of wild birds of prey. It is the seat of desolation. Its pomp and glory are in the dust. Once a centre of attraction, the seat of councils and mint of wealth, it is now a "solemn and forlorn spot."

But to return. Although Christianity encountered new forms of opposition and warfare at Ephesus on its introduction, it nevertheless, as before intimated, won many signal triumphs. We may form some estimate of the magnitude of the work, the extent and thoroughness of its success, when we consider the amount of magical books that were condemned and burnt by the converts, which, at lowest computation, is said to have cost *eight thousand and five hundred dollars* of our money.

In the midst of his prosperity at Ephesus, he heard from Corinth, probably by letter and by friends also arriving simultaneously, as also by Apollos at an earlier date. The intelligence disclosed the fact of continued disputes of vexed questions, of disorders and divisions in society and church, that foreboded approaching disaster to the cause in that city. To learn the nature and cause of their embroilments, and to effect the removal of all disturbing elements, so far as possible, he made a hurried and brief visit across the *Ægean* to Corinth, a distance of two hundred and fifty miles. He exerted his apostolic authority for the settlement of all their debatable points,

and for the restoration of order and quiet; and with the work but imperfectly accomplished, returned with courier diligence to his Ephesian field.

But dissatisfied and feeling annoyed with the recollection of many things left unsaid and undone, while on that "passing visit," he at once wrote a letter to the church, by which he intended to effect what he had failed to accomplish in person. He gave special instruction on certain questions in which the church was involved. That letter, however, appears to have been lost. It may have reached its destination, but the church failed to preserve it, and the apostle to retain a copy in his own hands. As a natural result, it became extinct; but of its reality there need be no doubt, for at a later day the apostle refers to it.

Still dissatisfied with the results of both visit and letter, he directed Timothy and Erastus to proceed to Corinth, and, if possible, correct the disorders in that church. But as they were charged with duties and responsibilities to other places, which required time and would unavoidably occasion delay, and perhaps render their arrival at a given time uncertain, he resolved to write another letter and forward by other and more expeditious means. Timothy and his companion were directed to take the northern route across the upper waters of the *Ægean*, through Macedonia, thence southward over the *Via Egnatia*. This was not only a circuitous route, but it rendered the desired object less certain of accomplishment. Hence the letter sent by boat directly across to the opposite shore. Letter correspondence was common in that age among the educated classes, and communications frequent between large towns and cities, and that between Ephesus and Corinth direct.

The above letter is known as "THE FIRST EPISTLE TO THE CORINTHIANS," though in reality it is the second. It was written in the spring of 57. When he had proceeded as far as the seventh chapter, he was interrupted by the arrival of several members of that church, with a letter of inquiry on certain points then in dispute; and also for an explanation of some things in the letter spoken of as lost. This is conclusive of its reception.

Their letter contained five inquiries, and to which the apostle responded in the subsequent portion of that epistle. His authority had been called in question, and some of the doctrines he had preached had been set aside. Discipline had gone into disuse; members had become dissolute, and yet were retained in the church; the vile were treated as though they were virtuous; religion was used as a cloak or mask, or entirely abandoned.

The constituent elements of the church were mostly Greek and proverbial for excitement. They were moved by impulse and easily thrown into distraction. They became openly addicted to former habits and practices which they had professed to have abandoned, and which proved scandalous to the church and to Christianity. Litigations between members were frequent; temperance and chastity were discarded virtues; religion was not their business nor was God in their thoughts. Hence the necessity of interposing authority with greater force, and applying all the means at his control for the restoration of discipline and order in the church.

To the fourteenth chapter, which closes his reply to their inquiries, he appended the *fifteenth*, which treats largely of the Resurrection; and probably from the fact that the Sadducee priests had gone there with their heresy, and had attempted the subversion of the doctrine of a future life, and consequently that of the resurrection. The faith of some had, doubtless, been undermined, and parties formed on this as on other questions. To counteract the consequent and pernicious influence, as well as to establish the doctrine on a more permanent basis, and beyond successful denial, he argued it at length in this chapter.

The sixteenth is miscellaneous, but the first and most prominent point is that of a general and generous "collection" for the poor. This was an old idea with Paul, and one enjoined upon Timothy and Erastus, doubtless, to be enforced in the churches they were to visit on their circuitous route to Corinth, and also in the latter place. Without doubt, the apostle, aside from other considerations of benevolence, intended this as a healing balm. He hoped in this requisition to draw off their

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and personal difficulties, and worthy of their consideration. The apostle supposed Gentiles and Jews, and become, for the time being, if in one body. In this the spirit and would appear in their true light; and forgetfulness and selfish interests, together, was quite as important as the readiness from the collection to the poor Jews of Jerusalem. To carry out the plan to its fullest extent, this notice already noticed was sent, not only over the most direct route and for the reason already cited, but was probably taken charge of by Titus, who proceeded with it to its destination, and who was charged also with the duty of superintending the collection in case he should arrive there before Timothy and Erastus, as probably he would. The delegation from the Corinthian church before spoken of, undoubtedly returned by the same conveyance that took Titus and his Ephesian assistant to the west.

When Titus left Ephesus for Corinth, it was arranged for him, on his return, to meet Paul at Troas, a city before noticed as lying upon the east bank of the Hellespont, and a hundred and fifty miles north of the former city. From this arrangement we may infer what we are elsewhere and otherwise authorized to believe, that the apostle supposed his labors at Ephesus nearly completed. For it appears in evidence, that during his residence there, he had contemplated a larger missionary field, and had occasionally visited different sections, more or less remote, and where he may have laid the nucleus of churches and of which Ephesus was the centre.

But this was far too limited for his comprehensive designs, or to answer the aspirations of a soul on fire of love and holy zeal. His desires and purposes embraced southern Europe, far distant to the westward. Rome, the great metropolis of the world, was in his plan, but in this particular not so much to convert as to confirm; for a church had already been established there, and which he had earnestly desired to visit.

ther this church was the result of Peter's preaching on the day of Pentecost, or that of Paul at Corinth or elsewhere, does not appear. It was but a natural consequence, however, for converts, on their return from other places they had visited, and where they had heard either of the apostles and had become converted, would, probably, establish a church of their own on the apostolic plan; and this is believed to have been the case at Rome, and that it had the sanction of the apostles.

Although contemplating such a field, supposing, perhaps, that he should enter it at no distant day, he states in his epistle sent by Titus to Corinth, that for the *present* he must remain at Ephesus, as there was still a "*great and effectual door opened*" to him in that city, judging from present indications. In this, however, he was sadly disappointed, for his plans and labors were suddenly and fatally broken up and defeated by a general tumult in the city, occasioned by a riotous spirit, developed in fearful and hostile demonstrations against him and the gospel.

This seems to have been one of the results of his preaching. Though entirely innocent of any offence against society or the interests and rights of individuals, otherwise than what the gospel was responsible for, he was censured and doomed like the scape-goat of the wilderness. It was then as now in these respects: the apostles in those days and ministers of the present, are a common brotherhood, and the latter like the former are held responsible for results, imaginary or real, mobs and rebellions of wicked men against the right and in opposition to the truth of Christianity plainly stated.

Another coincidence is that of Demetrius, the silver-smith, the ringleader of the mob against the apostle in Ephesus. This man, high in social position, like men of later times filling corresponding positions, debased himself, not only by mingling with men of acknowledged lower grade, if such were possible, but in leading them on to riot and deeds of terror and blood, and was even the *author* of this, the greatest of Ephesian tumults.

And here is the secret, and it has its parallel in modern times. He was the proprietor of a large manufacturing estab-

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lishment of heathen shrines, goddesses, models of heathen temples and images, made principally of silver and gold, which he sold in the markets at home and abroad with fabulous profits. In their manufacture he employed numerous workmen, devoted to his interest and under his control. As the gospel gained upon heathenism, the products of their labor were in less demand and the income of Demetrius, the proprietor, correspondingly reduced. Their *business* was affected, became dull and likely to become ruined. Hence their opposition to Paul, as a preacher of that which had thrown many of their number out of employment, and rendered the relations of all to the establishment quite precarious.

In this condition of things, it was no difficult nor unpleasant matter for Demetrius to stir up scores of idle workmen and many of their associates to riotous and mob violence against the alleged author of all their reverses and disappointments. And this same spirit extended throughout the city, so that a general uproar and uprising of the masses rendered the scene one of terror.

At this juncture a vain attempt was made by the rioters or their accomplices to throw the responsibility of the outbreak upon the Jews. To have fastened the stigma upon them, as the instigators, would have served a two-fold purpose; the actual rioters would have escaped censure, and a hated class been visited with penalties, which in this case they did not merit, however guilty in other things and in other places.

The whole proceedings were in violation of municipal law, and all engaged in it were liable to arrest. The Ephesians claimed to be a law-abiding people, a claim not altogether groundless, for they were soon reduced to quiet. The interposition of the "town clerk," sustained by higher authority, had an immediate and decided effect; the rioters disbanded and fled from the penalties they had provoked.

Still it was not safe for the apostle to remain in the city; his life was equally in peril from the assassin. This, then, must have occasioned a sad disruption of all his plans and relations, and a premature departure from Ephesus, and at a much earlier day than that upon which he and Titus were to meet at

Troas. In the consideration of his leaving Ephesus sooner than he expected, we are at no loss to account for his long and wearisome waiting at Troas, of which he speaks in tones of sadness.

This suspense was protracted to weeks' if not to months' duration, and from two causes; the first, as indicated above, his sudden exit from Ephesus and premature arrival at Troas; second, the delay of Titus in his return from Greece through Macedonia over the national highway, whither he was to proceed to the place of rendezvous. From these causes he "found not Titus" there. It was a painful suspense, and of which he says, "I had no rest in my spirit because of it."

Yet it was not altogether lost time. "A door of" usefulness "was opened unto" him of the Lord upon the Hellespont, and there, quite unexpectedly to himself as to others, he unfurled the standard of the cross and preached Christ to the Eloian Greeks with his accustomed zeal, equally undaunted as before his repulse from Ephesus.

Still, he could in nowise dismiss the Corinthian church from his mind, and the subject matter of Titus' mission there, the result of which he waited with deep anxiety. At last, impatient at delay as pained with suspense, he left the field "opened" him "of the Lord," and, proceeding westward across the sea, he disembarked at Neapolis in the summer of 57, thence overland to Philippi where he tarried for Titus as at the east. While waiting at Philippi, and in the absence of any intelligence from Titus, he commenced what is called his "SECOND EPISTLE TO THE CORINTHIANS." It is supposed, on good authority, that he had proceeded as far as the second verse of the seventh chapter, when, as on a similar occasion at Ephesus, he was interrupted by the arrival of the young missionary messenger from Corinth, with favorable intelligence from that church and the salutary effects of the preceding epistle.

The ground for supposing the interruption occurred at this precise point in the "second epistle," is the change in the language and sentiment of the apostle, where, as if resuming the pen, with refreshings of spirit, he breaks out anew as if with brightening prospect and substantial assurances. He also

indicates the state of his feelings during the absence of Titus, especially after his own arrival at Philippi, where he had waited in great despondency and tribulation, fightings without and fears within, till his troubles and forebodings were allayed by the "coming of Titus," with cheering intelligence from the church, and by which he was "filled with comfort and his heart made "exceeding joyful." There is, then, marked significance in the expression, "The coming of Titus."

As there is no evidence that Timothy prosecuted his mission into Macedonia, in company with Erastus, as previously cited, and no mention being made of him at Philippi at this time, it is probable that he was immediately recalled to Ephesus from that tour, on the repulse of Paul and his associates. In this event, he could not have proceeded far, if at all, into Macedonia; and perhaps not farther than Troas, if so far. The expulsion occurred soon after Timothy and Erastus left Ephesus. And as the church and the cause of Christ in that city were in need of some one to superintend and preserve what had been secured, the choice would have fallen most naturally upon Timothy, as Paul's successor. His recall, then, may be regarded as more than probable; and the conditions of the narrative not only admit but require this conclusion. But it was a position that he did not covet nor accept readily, for Paul, in referring to it, says that "I besought thee to abide still at Ephesus, when I went into Macedonia." The responsibility was more than he was willing to assume, especially at that time of tumult and violence. He consented only as he was "besought." It is not improbable that he returned before Paul left the city, or otherwise how could he have besought him "to abide still at Ephesus." They must have both been there together at the time Paul left for Macedonia. Erastus may be supposed to have proceeded on the tour as far as Corinth, where he is afterwards spoken of as having "abode" there, though probably not till the objects of his mission had been accomplished.

But to return. After a brief season of congratulation and rejoicing with Titus on the reception of the intelligence he had brought from Corinth, the apostle proceeded with his second epistle, and on its completion forwarded it at once to Corinth.

This was probably in the latter part of the summer of 57, or the first part of the autumn. Immediately after this, he left Philippi on a southern tour, intending to visit the churches he had established in that direction three years previous. He travelled over the same road and through the same cities, described in the previous article, to the city of Thessalonica, where he comforted and confirmed the church of that place.

Thence, as before, he proceeded to Berca, and with results equally happy. Thence north-westerly through the western part of Macedonia to Illyricum, where, at intervals, he visited and preached occasionally during his residence at Corinth from 51—54. From Illyricum he proceeded south-easterly in the direction to Corinth, which he then visited the third time, and where he spent three months. This was in the winter of 57 and 58.

During this tarry at Corinth, the apostle received unfavorable intelligence from the Galatian churches. Judaizing teachers, in his absence, had attempted the subversion of the gospel, and with some degree of success. They also denounced Paul as an impostor, unworthy of confidence or respect, and as one to be avoided and his doctrines to be abandoned. By what means this intelligence was received, does not appear. There was, however, open communication between Galatia and Ephesus, as also between Ephesus and Corinth. Some one at Ephesus, a friend to Paul and to the cause, on hearing of this state of things in Galatia, probably forwarded an account of it to Corinth. It may have been by "*post*," or special messenger. Aquila, still a resident of that city, or, Onesiphorus, in whose family Paul was a boarder while in Ephesus, may have been the agent; but the most probable solution is that Timothy, the pastor of the Ephesian church, committed the care of the church temporarily into other hands, and proceeded in person to Corinth, and there disclosed to the apostle the condition of affairs in Galatia. Corroborative of this is the known fact of Timothy's personal presence at Corinth at about that time, as also a few weeks later, when he left the city in company with Paul and others, on a return to Asia-Minor.

It was on the reception of such intelligence that Paul wrote

his "EPISTLE TO THE GALATIANS." It was directed to "*The Churches of Galatia*," of which there were several. This epistle was intended not only as a reproof, but a *corrective*. It was probably forwarded by special conveyance to some friend in Ephesus, and thence to its destination.

During the same winter he wrote the "EPISTLE TO THE ROMANS." This was forwarded by a female, resident of Cenchrea, and probably a member of a Christian church in that city. She is supposed to have been a widow, and that her business to Rome pertained to the settlement of her husband's estate.

In the spring of 58, Paul left Corinth for the East. The collection, before mentioned, had been completed throughout "*Macedonia and Achaia*." A year had elapsed since it was undertaken. Arrangements had been made for a direct passage to Syria, but as he was about embarking, it was discovered that a band of Jews was in ambush at Cenchrea, plotting for his life, or the money collected and in his hands to be conveyed to Jerusalem. Consequently he directed his course overland through Macedonia, much to their disappointment. He passed over the great Roman thoroughfare, with which he had now become familiar. Thessalonica, Appolonia, Amphipolis, and Philippi, were the principal places lying upon the northern route and through which he passed.

Seven travelling companions accompanied the apostle into Asia; some of them doubtless as a body-guard, and others, at his suggestion, as witnesses of the faithful disbursement of the money in his hands for the poor at Jerusalem. One of the seven was Sopator, from the Berean church, and is supposed to be a relative of the apostle. He was with him at Corinth when he wrote "*The Epistle to the Romans*." Two were from Thessalonica, Secundus and Aristarchus; of the former nothing more is known or said; the latter is mentioned in several places, and as a man of some note. Probably Paul's first acquaintance with him was at Thessalonica, on his first visit. After the apostle commenced his ministry at Ephesus, he also removed to that city and assisted him in his work, where he shared with him in the assaults of the mob that occasioned their expulsion. He doubtless accompanied Paul to Troas, Philippi,

and back to Thessalonica. On the return of the apostle into Asia, he accompanied him, as cited above, and probably to Jerusalem, and thence to Rome, or closely followed him to the latter place soon after the imprisonment of the apostle, and was with him as a co-laborer, as cited in some of the epistles. Four were from Asia-Minor, two of whom, Trophimus and Tychicus, are supposed to have been from the Ephesian church, though the latter may have been of the Colossian. Trophimus was with Paul during his ministry at Ephesus, and rendered him efficient aid. He doubtless accompanied him on his repulse from that city, and proceeded with him into Macedonia. He returned with him into Asia, and proceeded to Jerusalem, and thence to Rome. Several years after he was one of his traveling companions, and the apostle was compelled to leave him at Miletum sick, unable to proceed. Tychicus is said to have gone with Paul to Jerusalem, and thence to Rome. He was with him at the latter place, and was the bearer of several epistles to the churches and one to Timothy, and is called a "*dear brother, a faithful minister and companion in the service of God.*" Gaius also was one of the seven. He was of Derbian origin, but had become a citizen of Corinth, where Paul made his acquaintance on a former visit to that place. He was with the apostle while at Ephesus, and, like Trophimus, assisted him in the evangelization of that city; and like him, too, was compelled to flee, as did the apostle, and probably with him into Greece, and again follows him back into Asia. Timothy also was one of the number, and returned with Paul, not only into Asia, but probably as far south as Miletus, where, as seems probable, at the request of brethren from Ephesus, he decided to retrace his course thirty-seven miles to the latter place, where he resumed the pastorate of that church. His ministry was doubtless of several years' continuance in that city, and quite successful. Towards the close of the fourth year, the conditions of the narrative allow us to suppose that he had a vacation, in which he visited Paul at Rome, and was for awhile imprisoned with him.

When the company arrived at Philippi, preparations were being made for the passover. Luke decided to join them and

proceed with the apostle as a constant and personal attendant in his subsequent travels. The seven before spoken of, passed on before Paul and Luke to Troas. Why they were desirous of being a few days in advance is not known, but doubtless friends or business in that section suggested the onward movement. Paul and his medical companion remained at Philippi till after the passover, perhaps a week. They left on Tuesday or Wednesday for the general rendezvous upon the Hellespont. If they left Philippi on Tuesday, they only went to Neapolis the first day; and the five days occupied in reaching Troas, spoken of by Luke, were exclusive of this. Wednesday, then, they embarked for the voyage to the latter city, which they reached in "*five days*," from Neapolis, and arrived in port Sunday night. The following seven days were spent there. The Sunday following was observed with due solemnity, and religious service. Paul preached to a small congregation, and probably the same as six months before; and administered the Lord's supper, which would indicate the existence of a church there, either formed that day, or on his previous visit; or else, that it was allowable to administer the eucharist to those not members of any church organization, on good evidence of their piety. But the known circumstances of both visits hardly admit anything more than that some few Christians resided there, who, joined by the missionary company, desired and received the Lord's supper at the hands of the apostle.

That it was a season of interest no one can doubt, for the services of the day were continued through the night, and, so far as we know, with no other interruption than the falling of one of the *sleepers* from the third story of his audience room. At last, with break of day, the congregation dispersed, and the apostle, without rest or refreshment, so far as appears, at once proceeded on his journey. This, it should be remembered, was on *Monday*, yet without the lassitude of modern times, of which many complain. The performance of such a service, and then the immediate and protracted journey of twenty miles across the main land on foot to Assos, are evidences, like many other similar feats, of the energy and physical endurance of the "chief of apostles."

Simultaneously, and in the grey of morning, the entire missionary band took their leave of Troas, and all but Paul, on board a coaster, round the point to the above-named place, where he was to meet and embark with them for a voyage down the Ionian coast. Why the apostle chose to travel overland and on foot to Assos, distant twenty miles, and without attendants, does not appear. In the absence of any specific reason for declining a passage with his friends, we may infer that the services of the previous day and night were not satisfactory to his mind, and were such as to occasion mortification. From this cause he may have preferred living by himself awhile, even though it subjected him to great inconvenience. If this be the case, he was "*an ensample*" or type in more respects than one; and his sympathizers and sharers in the same experience have not become extinct.

In pursuance of their southward voyage, thirty miles from Assos brought them to Mitylene, the capital of the isle of Lesbos, one of the largest of the Grecian archipelago. It was an hundred and sixty-eight miles in circumference, and but little removed from the main land. Here the company tarried one night. The next day they sailed fifty-five miles in the same direction, along the coast and among the numerous islands, to Chios. This island was anciently celebrated for its delicious wines and figs; but since then, it has been remarkable for human sacrifices, which continued till the establishment of the gospel there in the fifteenth century. The massacre of all its inhabitants by the Turks in 1823, has greatly perpetuated its unenviable notoriety.

Forty miles farther to the south brought them to Samos, another island lying a short distance from the coast of ancient Syria. This island was alternately possessed by Persians, Greeks, Romans, Saracens and Turks. It was celebrated as the birth-place of Juno and Pythagoras, and also as the supposed scene of exile and death of Lycurgus, the Spartan lawgiver and judge, and subsequently heathen god.

Pressing closer to the main land, their next port was Trogyllium, a city upon the Ionian coast, seventeen miles south of Ephesus, which they passed on the left. The next day they arrived

at Miletus, upon the main land, some twenty miles from the latter place and thirty-seven from Ephesus. Miletus was the capital of Ionia and Caria, and remarkable for its magnificence. The splendid temple of Apollo was one of its ornaments. Its harbors were beautiful and safe. Here the entire Persian fleet anchored and found shelter, on its voyage of conquest to Greece 480 B. C. This city was the largest of Asia-Minor. Its commerce was extensive. From its wharves numerous colonists had gone forth to other shores and settled other countries. But with all its enterprise, it had no Christian church till the fifth century; and this entirely disappeared in the ninth.

The inquiry may arise, "Why did the vessel put into so many ports in so short a time and distance?" One reason was for the safety of both vessel and passengers. Coasting among so many islands and shoals was fraught with some degree of danger at any time, but in the night so hazardous as to be avoided. Hence the precaution of putting into port each night.

Another cause may have been that each vessel only coasted from one port to another nearest to it, plying back and forward on short trips, made either way in one day; and each completing the voyage. This would necessitate a change from one vessel to another every successive day, and in every port they entered.

At Miletus Paul despatched a messenger to Ephesus, to request a few of the leading members of that church to meet him at the former place for consultation upon matters of importance and interest to the cause of Christ in the latter. Although his tarry at Miletus was only three days, they arrived in season for the designed object. Of the proceedings of that meeting we know but little, yet we are to infer that plans were formed and arrangements made for the future sufficient for ordinary emergencies; and in addition we know that the past was reviewed and made a topic of conversation and congratulation. But this was painful and hard to contemplate in connection with the separation soon to be effected. They were then holding a farewell interview, and it was of such a nature, and pregnant with such remembrances as to make strong men

weep like children, for they expected to see each other's faces "*no more.*"

It is probable that at this time and place several of the apostle's travelling companions concluded to return; and the circumstances of the future history of Timothy and Paul authorize us to believe that Timothy returned to Ephesus in company with the delegation from that church. Luke and Trophimus proceeded with the apostle to Jerusalem, and not improbable Aristarchus and Tychicus, as they were with him afterwards at Rome, and may have accompanied him thither.

The farewell at Miletus was an affecting scene; it was one of no ordinary interest, of emotions so tender, so full of sorrow, Christian love and sympathy, that language cannot describe it. The prayer upon the wharf, the benediction upon the anxious crowd, the good-by, the falling tear, were some of the incidents upon the sea-shore as the apostle parted from brethren and friends for the last time, and joined the sea-going company.

Northerly winds soon bore him out of sight. Forty miles to the south-west, upon the Carian coast, brought them to Coos, an island celebrated as the birth-place of Hippocrates, and as the seat of the medical school of Æsculapius. Three hundred years after this, a fruitless attempt was made to establish Christianity upon the island.

Fifty miles to the south-east brought them to the island of Rhodes, ten miles from the main land, with the snow-capped summits of Mount Taurus full in view. This island was once celebrated for its bronze statue, with one foot upon the island and the other upon the main, between which the coaster and the merchantman passed with unfurled sail. It was also celebrated for its romantic scenery, fertility, beautiful climate, as also for the eloquence of its orators and the science of mathematics.

The next port to the eastward was Patara, the ancient Xanthus, a city of Syria in Asia-Minor, celebrated for its splendid temples, river and harbor. But both river and harbor have become inland marshes, emitting malaria and death. A similar change has been noticed in other harbors in this series of arti-

minds from themselves, from their local and personal difficulties, and interest them in something worthy of their consideration. In this contribution he supposed Gentiles and Jews, friends and foes might unite and become, for the time being, if not permanently, cemented in one body. In this the spirit and excellency of religion would appear in their true light; and this, with the natural forgetfulness and selfish interests, together with its healing tendency, was quite as important as the relief to be derived from the collection to the poor Jews of Jerusalem for whose benefit it was intended, and who were then in great distress. To carry out the plan to its fullest extent, this epistle already noticed was sent, not only over the most direct route and for the reason already cited, but was probably taken charge of by Titus, who proceeded with it to its destination, and who was charged also with the duty of superintending the collection in case he should arrive there before Timothy and Erastus, as probably he would. The delegation from the Corinthian church before spoken of, undoubtedly returned by the same conveyance that took Titus and his Ephesian assistant to the west.

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Another coincidence is that of Demetrius, the silver-smith, the ringleader of the mob against the apostle in Ephesus. This man, high in social position, like men of later times filling corresponding positions, debased himself, not only by mingling with men of acknowledged lower grade, if such were possible, but in leading them on to riot and deeds of terror and blood, and was even the *author* of this, the greatest of Ephesian tumults.

And here is the secret, and it has its parallel in modern times. He was the proprietor of a large manufacturing estab-

"many days" by the family of Philip, the evangelist. Twenty-two years before he was an itinerant preacher. Now he appears to be located and living in his own house at Cesarea. It was here that Herod Agrippa was smitten of God; here, too, was the residence of Cornelius; thither also Agabus had come from Jerusalem to foretell the arrest and imprisonment of Paul in that city, as predicted while at Tyre; here, too, was the scene of his two years' imprisonment at a subsequent time, during which "*he reasoned of righteousness, temperance, and judgment to come,*" before Felix and Drusilla his adulteress consort, as also in defence of the gospel before Agrippa and Bernice, the latter filling the office of both wife and sister; in the former instance to the trembling of Felix and his rejection of the apostle's offer of salvation, for the present, which proved final; and in the latter, to the influencing of Agrippa to be "*almost*" persuaded to become "*a Christian.*"

. In reviewing the life and travels of the apostle, we are frequently reminded of the fact of his repeated visits to large and central places, towns and cities remarkable for some historic event, or as the residence of men of renown. He seemed to have followed the great thoroughfares of travel, leading to the great centres of life and activity; and because of this peculiarity in his itinerancy, the large and historic places visited have been more fully noticed in this series of articles than otherwise they would have been.

The apostle is now at Cesarea for the third time, and after the "*many days*" tarry, he took carriage passage some sixty miles to Jerusalem, which appears to have been accomplished in one day. The day following he called upon James, the resident minister; and afterwards met the church, assembled, doubtless, on his account, and to which he related the incidents of this, his third missionary tour, now completed in the summer of 58 A. D., after an absence of nearly four years, three-fourths of which had been in and about Ephesus.

With this conference with the Jerusalem church, and the recital of the most marked incidents of his third missionary tour, together with his eloquent appeal and defence before an excited mob, his labors as a missionary were closed in the East.

As at other times, the Jews were enraged against him, and stirred up the riotous and seditious to acts of violence, in which his liberty and life were imperilled. The city was thrown into excitement and tumult. As predicted at Tyre and Cesarea, the apostle was apprehended and brought before the Sanhedrim on false accusation and publicly mocked by the high priest, upon whom he turned with scathing effect. And though under arrest, he addressed the masses in eloquent strains, in power and demonstrations of the Spirit.

The bonds prophesied of by Agabus and foretold by the Tryian brethren, were then fastened upon his limbs; his back many times scourged, and his life put in jeopardy. Untried, uncondemned by any law excepting mob law, made a spectacle, insulted and beyond measure abused, as though he were an outlaw or guilty of the greatest barbarity, he at last declares his Roman citizenship, to the terror and dismay of the authorities, who, as those at Philippi, had exposed themselves to the penalties of the law and the maledictions of the senate and people. His declaration of citizenship and demand for the protection of Roman law, as a right inherent in himself, were effectual.

But his tarry at Jerusalem now, as when there the last time before, was brief. The general clamor of the Jews against him, and especially the conspiracy against his life, in which two score of Jews were engaged, hastened his departure. Under an escort of Roman soldiers, who carried with them a letter of false accusations from Lysias, the commandant at Jerusalem, to Felix, the governor at Cesarea, he was hurried off in the night to Antipatris, thirty miles north of Jerusalem, and the next day to Cesarea, twenty-six miles west of Antipatris. He was at once confined as a prisoner, and thus remained at Cesarea, and in that condition, as before cited, two full years. What were his forebodings, sufferings, or neglects, or what his comforts or discomforts, we have no certain means of knowing; but for awhile we may suppose his confinement very annoying and hard to endure, and from several considerations: First, from the fact of his previous activity, which had been very great. Secondly, from the fact that he was followed by enemies from Jerusalem, who falsely accused him before

Felix, and did what was possible to embarrass and perplex him. Thirdly, from the fact that months elapsed before the facts in the case could be arrived at, or the case presented in a light tending to bring relief from undue and groundless suspicions on the part of the governor and the attendants.

After a painful delay, a hearing was had, but with little if any satisfactory results. Several attempts of this kind transpired, and with about the same effect, so far as a settlement of questions involved was concerned, or his release from confinement. Having claimed the rights of a Roman citizen, the apostle would be satisfied with nothing short. Now, as at Philippi, he rejected all proffered compromises, till, failing of justice before deputy governors, he appealed to the judgment of Cæsar at Rome. This took him from the tribunal of Festus, and insured his transportation to the imperial court.

At length, in the autumn of 60 A. D., he was placed under the care of Julius, a Roman officer at Cesarea, captain of a hundred men in the barracks, who took him on board a ship belonging to Adramythium, a city on the eastern shore of the Ægean, now bound homeward. In their northward passage along the Phenician coast, they left Tyre on the right, passing on to Sidon, where they made a brief tarry, seventy-eight miles from Cesarea. While in port, Paul was permitted to go on shore and visit brethren residing there; but whether they were former acquaintances or not, does not appear.

Sidon was a city of great antiquity. It was a place of some note in the days of Noah. It possessed great mercantile importance, and was celebrated for its wealth and luxury, and also for the many radical changes to which it had been subjected. But at the time this Adramyttium ship put into Sidon, its trade had long ago been lost; its original harbor filled with the drift and waste of ages; its streets were comparatively deserted of business and reduced to melancholy silence. Yet at that time the place is said to have contained sixteen thousand inhabitants; but populous though it was, the spirit of enterprise was wanting, and its former glory had departed.

From Sidon they sailed westerly along the northern shore of the Mediterranean, passed the bay of Cilicia to the right, sacred

in the memory of the prisoner in bonds, with Tarsus six miles inland, overlooking the sea; thence westward across the Pamphylian gulf to Myra, a city of Lycia, where the prisoner, attendants and passengers exchange decks, and proceed on board an Alexandrian ship, freighted with grain from Egypt, and bound for Italy.

They now entered upon a tempestuous voyage. Storm laden clouds were frowning above them. Head and furious winds retard their progress and endanger their lives. Many days were spent in battling with the elements, threatening alternately to strand them upon the main, or dash them upon the islands along the coast, an event which a kind Providence and skilful seamanship only could prevent.

At length they made a temporary anchorage on the south side of Crete, but this proving unsafe, they vainly sought another upon the west. Islands of shifting sand on the left, driven by winds and waves, and lying below the surface, greatly enhanced their peril. As a last resort, the seamen stripped their masts and deck, and gave the ship up to the fury of the sea king; which, with anchor out, drove her a mile and a half per hour. The equinoctial storm was upon them with all its madness, and for many days neither sun nor stars appeared, nor did the tempest cease to rage.

But in this time of peril, as on other occasions, Paul displayed the characteristics of a true Christian; the foresight of a prophet, the courage of a moral hero. Though hungry and faint from great abstinence and hard exhausting labor for the last fourteen days of peril, he rose amid the wailings of the storm, and with loud voice foretold the doom of the ship, its wreck upon an island, and that all on board would be lost except they abide by the ship till the last, in which event all would be saved.

While in the anticipation of their foreboded doom, and, as supposed, near its realization, it was discovered at midnight of the fourteenth day of tempest and gale, that they were approaching land, and were then in water only sixty feet deep. With this assurance, the passengers and seamen ventured to

refresh themselves with food, the first time for fourteen days. The return of daylight, for which they had anxiously waited, brought land to view, what or where they knew not; but upon which they soon struck, and on which their ship parted, upon the planks of which one hundred and seventy-six made their way through the breakers to the shore, and were saved.

The islanders showed the wrecked company "no little kindness," but as they saw a viper from the heat coil upon the hand of Paul, with his venomous tongue threatening death, they thought he must be a murderer, whom vengeance would not suffer to live. To their astonishment it proved harmless, and was shaken off into the fire. This, with the miracle of healing and cure of the father of Publius, the governor of the island, and similar cures of many others of the place, secured him the appellation of a god, with honors to surfeiting, and an abundance lavished upon himself and company to satisfy all their demands.

The island upon which they were wrecked was then known as Melita, but now as Malta, situated nearly midway between Europe and Africa, and at times has been held by both. Its length is about twenty miles; its breadth twelve; its structure is a freestone rock, covered with about one foot of earth and sand, deposited there by waves and currents, taken mainly from the island of Sicily, sixty miles to the north. Their wreck and arrival upon Malta are supposed to have been in October of 60 A. D. From Fairhaven, on the Cretan coast, where the ship last weighed anchor, to Malta, the distance is nine hundred miles; and the time spent in making that was a fortnight of severe storm and gale.

The company remained upon the island three months, waiting for a passage to Rome. At length, and probably in January 61, they secured a passage on board a ship freighted with corn, that chanced to put into that port, on its way to Italy. She was from Alexandria. Her figure-head was that of two heathen gods, represented by twin brothers, "*Castor and Pollux*," sure protectors of sea-faring men.

Their first port was Syracuse, eighty miles from Malta, upon the eastern shore of Sicily. Syracuse was the capital of the

island, and was conspicuous in the wars between Rome and Carthage, more than two hundred years B. C., known as the Punic wars, and in which Hannibal won his reputation as a warrior. And not only was the city of Syracuse conspicuous, but Messina also. The whole island, indeed, was a scene of thrilling interest. Here, then, we find Paul again on historic ground, in one of the greatest historical cities of the West, the highway of trade and commerce. Here he spent three days, as prisoner at large, and where, as elsewhere, he may have preached "*Jesus and him crucified*," and according to tradition, laid the foundation of the Sicilian church.

The first day from Syracuse brought them to Rhegium, a city upon the extreme southern point of Italy, where they are supposed to have waited a day for a south wind. The day following they reached Puteoli, a hundred and eighty-two miles from Rhegium, upon the Italian coast, and within the kingdom of Naples. In making this distance, they passed through the celebrated strait of Scylla and Charybdis, sometimes called "*Faro strait*," with a high promontory rock upon the right, on the Calabrian coast, and a frightful whirlpool upon the left, on the Sicilian coast. But since the days of Homer and other ancient poets, who enriched their effusions with illustrations from this source, time and its natural changes, and especially the rendings of the earthquake of 1783, have entirely destroyed or removed the Charybdean maelstrom.

In making this passage northward, a little to the left might be seen among the Liparian Islands, the towering smoke of Stromboli, giving vent to internal fires. Farther to the right, but within sight of the Alexandrian trader, Vesuvius, rising in grandeur, with its summit more than three thousand feet in height, then quiet as a sleeping child, but soon to awake in rage. If passing this at the close of day a grander scene might have been suggested to the contemplative mind of the apostle by the green vineyards and waving orchards that adorned its western slope, where the rays of the setting sun might have lingered, as though reluctant to leave, whilst the southern side, covered with fragments of subterraneous stones and blackened cinders, and where darkness had begun to encompass it, reminded

him of another scene and another abode, the opposite of that first suggested. In the green valleys stretching toward the bay were the cities of Herculaneum, Pompeii and Stabiae, reposing in self-security, surfeited with luxuries and wild with pleasure, but whose cup was about full, whose grandeur and glory, like the cities of Sodom and Gomorrah, were doomed to destruction at no distant day. Here, in one of the Vesuvian cities, Drusilla, the lewd mistress of Felix, before whom Paul discoursed at Cesarea, had taken up her abode, with the illegitimate offspring born of her unhallowed union with the governor now deposed, and whose rare opportunities promised patronage to the arts in which she had become an adept, but soon, in common with thousands, to be overwhelmed in ruin.

Leaving this scene of magnificence, luxury and vice on the right, with the volcano in a few years to awake in madness, vomiting up rivers of liquid fire; and Stromboli threatening, its hisses and puffings heard upon the left, we follow the apostle to Puteoli, little less than an imperial city, the residence of the great men of Rome, where Caligula and Nero had their palaces, Virgil and Cicero their schools of learning and eloquence, but now a city of ruins, fragments of which lined the shore where the "corn ship" landed. Here the apostle not only found the highest specimens of Italian art, marble palaces and princely grandeur dismantled and in fragments, but Christian brethren, who from some means had been expecting a visit from the Gentile missionary, but not as a "prisoner in bonds." During his tarry with them, which was but a few days, word was sent forward to the brethren at Rome that Paul, as a prisoner, was on his way and would in a few days arrive there. The brethren at Puteoli, whom he confirmed in the faith, were apprehensive of his fate in the imperial city. At length, the signal for an onward move was given, and with an affectionate farewell to his Christian friends in that place, and a lingering look upon the blue waters of the bay, sparkling in the morning sun, he went forth over the Appian Way, the great national highway along the Italian coast, leading to Rome, a hundred and fifty miles from Puteoli. Whether on foot or on mules does not appear; but be it either, it was an highway of historic interest to a man like

Paul. The distance was classic ground, consecrated by the memory of Virgil, Horace and Cicero. The residence of the latter, where he sought retirement from the turmoil of the world, and where he fell by the hand of the assassin, was close upon the highway of travel from one city to the other, and is known in the classics as Formianum, a little to the north of Puteoli.

But the first place named in the sacred narrative at which they halted was Appii Forum, mid distance between Puteoli and Rome. This city was enriched with the spoils of many nations. Its situation made it a military depot, a rendezvous for veterans in uniform and ambitious civilians in tunic. Its situation was not only upon the great national highway through Italy, thence onward through Illyricum, Macedonia and to the cities upon the Hellespont, but at the head of the great national canal which drained the "Pontine marshes," and where boatmen, peddlers and freebooters congregated, and where landlords were surfeited with ill-gotten gain. It was at such a place and in such a community that Christian brethren from Rome met the apostle to accompany him the remaining forty-three miles to his destination. Situated as he was in the midst of the rude, vile and vulgar, or as Horace expresses it, in the midst of "*Canal men and villanous knaves*," such an arrival could not fail of being appreciated by the apostle, and especially, as some of them were his acquaintances and friends while in the East.

Ten miles farther to the north and on the same thoroughfare of travel, they halted at a place called "*Three Taverns*"—a place of entertainment, and where two roads crossed. Here he was again welcomed by another group of brethren from Rome, to accompany him to the city.

Rising from the marshes and plains strewed with ruins, the forests and scenery putting on a more cheerful and pleasing aspect, as he arrived at this junction of roads his dejected spirits revived, and as these Roman brethren met him, he "*thanked God and took courage*."

From this hotel village, accompanied by these Roman Christians, to whom he had before written an epistle, he proceeded northward seventeen miles over plains, sloping hills and crater valleys, past beautiful gardens and splendid villas of wealthy

citizens to Aricia, the outskirts of which were thronged with beggars, to the annoyance of travellers approaching the city or returning from it.

From the "*Alban Hills*," at whose base nestled the Aricia of the "*Latin Confederacy*," the eye of the aged apostle could stretch its view over the Campagna of Rome, a volcanic plain, enriched and fertile from nature and art, yielding three crops per year, beautiful in scenery, salubrious in climate, checkered with rivers, mirrored with lakes, and occupied by nobles, whose palaces glittered in the sun like stars in the firmament, giving to the intervening sixteen miles the appearance of one continuous town. With this in front and the Alban towns in the rear, elevated upon its north-western slopes, the scene must have been well nigh enchanting, even to the "*ambassador in bonds*;" but the prospect from the heights of Mount Alban was still more magnificent, commanding a view of the city itself, which appeared in the distance like a "*sea of glass*," and from which rose in stately grandeur, temples, colonnades, theatres, palaces, and gilded domes, reflecting back to the highlands the brightness of a noon-day sun.

Six miles further brought the company past fields surpassingly fertile, ornamented gardens and palaces of the wealthy, to the sepulchres of the illustrious families of the Roman republic. Ten miles from these royal burying grounds brought them to the imperial city. The strange costumes of civilians and the uniforms of soldiers, the converging throngs of carriages, and people of all nations on foot, like the diverging equally numerous on errands in the opposite directions, were sure indications that their journey over the Appian Way of the old republic was near its termination.

At length, the royal gate was passed, and over paved and narrow streets, past houses of sun-burnt brick and palaces of polished marble, temples, theatres, and arches of Italian art, they reached the heart of the city, where Julius delivered his illustrious prisoner to "*Burchus Afranius*," the captain of the Prætorian guard, but a little remove from the "*household of Cæsar*," in the spring of 62 A. D. Here he was chained to a soldier, who kept sentinel over him; yet, because of his prestige in the East,

he was allowed the privilege of a private dwelling and free interchange of thought and conversation with his friends as they called to see him. Although a prisoner for his religion, he was not forbidden, though in Rome, from its free inculcation. And this seems the more remarkable as we consider that it was under the reign of Nero, in the midst of a pagan population, supposed to be two millions in number, varying in grade from lowest to highest, from squalor to refinement, from poverty to wealth, from starvation to luxury. Of this heterogeneous mass, crowded into a city of twelve miles in circumference, more than a million are supposed to have been freemen, of whom ten thousand were senators and knights, fifteen thousand were soldiers, the great balance being the common people, most of whom were poor and more or less degraded, like the poor whites in the South, because of the reflex influence of slavery. More than a million of slaves administered to the wants and caprices of a few, who indirectly impoverished and starved the masses.

But though the situation of the apostle seems to have been most unpleasant, yet it had its relief in the special privileges allowed him, as already indicated. Eight thousand of his own countrymen resided in Rome at that time, many of whom were acquaintances and personal friends; many were interested in the new system of religion, as were many of the Gentiles, who flocked to his prison for instruction and farther light. The Roman church, as a body, shared largely in the benefits of this new mode of communicating the gospel, and acquisitions were made from all ranks, both from his own labors and from that of those who accompanied him from Jerusalem, as also from the co-operation of resident disciples, though only a few are named. Considerable aid was afforded by those who visited the apostle, from the churches where he had labored in the East, some of whom, if not all, being subjected to a brief imprisonment with him, were allowed similar privileges.

During his two years' confinement, he seems to have been associated for awhile with Timothy, who visited him from Ephesus, with Luke also, his travelling companion and journalist, from the time they left Philippi; Tychicus, who accompanied him to Jerusalem, and perhaps to Rome, or else followed him soon

after his arrival, and afterwards was the bearer of his letters to different churches; Trophimus also, who went with the apostle to Jerusalem, and thence, as seems probable, to Rome, and there administered to him, and assisted largely in the work of extending the gospel through the city; Aristarchus, also, the Macedonian, a faithful friend in the East, and now also in the West; Epaphras, from Colosse, a true disciple and earnest co-worker, and also Epaphroditus, from Philippi, who, as minister of that church, and as a friend of the apostle, on hearing of his imprisonment at Rome, proceeded thither at once, as before to Thessalonica, with friends from the Philippian church, for his relief and comfort. Demas and Mark were also with him, ministering to his necessities, and aiding in the work from which the latter fled at Pamphylia, several years before; Onesimus from Colosse, a fugitive from the employment of Philemon the Asiatic, and whom Paul sent back a converted man and brother, in company with Tychicus to Philemon, with letter of commendation, suggestive of his obligation to release him.

While a prisoner at Rome, the apostle wrote four epistles, as the condition of the Eastern churches required, or, as suggested by the news he had received from them. The first in order may not be known with certainty, yet Horne is of the opinion that it was that to the Ephesians, as now called, but originally directed to the churches of Laodicea, and of which there were several, and one of that name, and Hierapolis and Philadelphia were others. Tychicus was to visit these or others in that quarter, and to communicate verbally many things not written.

It is said, with some assurance, that copies were to be taken of the original epistle to be sent to the surrounding churches, and that afterwards Ephesus became the place from which the issue was made, and that the title was then changed, so as to take on its present name, thus appropriating to that city the honor of being addressed by the apostle from Rome. The above author dates the epistle 61 A. D.

The others written from Rome he arranges in order thus:—Philippians, Colossians, Philemon, with their respective dates as

follows: 62 or early in 63; 62 or beginning of 63 A. D.; while Conybare and Hawson arrange them thus: Philemon, Colossians, Ephesians, Philippians, with their respective dates as follows: the former three in the spring of 62, the latter one in the autumn of the same year, which seems to be the most probable.

Philemon was put into the care of Onesimus, to be conveyed to his master, Colossians and Ephesians into the hands of Tychicus, who was to accompany him into Asia and deliver them as directed.

The occasion of the epistle to Philemon was that of the conversion of Onesimus at Rome, while a fugitive from Colosse. That to the Colossians, as a church, was in consequence of difficulties in the church, of which Paul had been informed by Epaphras, its pastor, who had visited him at Rome and had asked for advice, which he embodies in form of an epistle, with instructions to have it read to the church on the Sabbath following its arrival. The epistle to the *Laodiceans*, or as now called "*Ephesians*," had no such speciality of purpose or cause, and seems to have been written in more general terms and for popular effect. But that to the Philippians was from a cause differing from either of the above. As already intimated, the pastor of the church at Philippi repaired to Rome with funds contributed by the church for the relief of the apostle; this was the third time they had forwarded means of relief, twice while in Macedonia, and now again. Soon after his arrival at Rome, the Philippian pastor was attacked with sickness, but on his recovery, and after the delivery of the contribution and renewed assurances of regard and sympathy entertained at Philippi for its first pastor, he takes with him on his return "*PAUL'S EPISTLE TO THE PHILIPPIANS*," which is one of entire commendation and much to their credit. But while in this he speaks to their comfort in regard to themselves, he intimates that the results of his imprisonment may not be favorable. When writing to Philemon he expected a favorable issue or termination of his trial, but now, from political changes and the death of one connected with the prosecution somewhat friendly to him, he has forebodings in regard to it, but perhaps more from the fact of court intrigues, and also from the recent marriage of Nero

to his lewd mistress known as an enemy to the gospel and its advocates, and as a recent convert to Judaism, burning with the spirit of persecution, with passions set on fire from beneath.

His detention as a prisoner continued two whole years; but though long and painful, it afforded more ample opportunity for the evangelization of Rome, which to him was an object of great moment. His prosecutors did not arrive from Judea till several months after his arrival, and when arrived, having accused him of crimes far away, they claimed time to summon witnesses and make ample preparation, to appearance at least, and for present effect, but as their accusations were false, they were destined to fail in the end. Consequently either with or without the form of a trial, he was at length set at liberty in the spring of 63 A. D.

With fetters stricken from his feet, and no case pending in court, he was then free to carry out his original plan of visiting the west of Europe, but which he deferred till after he should have visited his former fields of labor and old friends in the East.

But this doubtless was delayed for awhile, till he should have written "*The Epistle to the Hebrews*," or caused it to be written, as he dictated the matter. The date of this epistle is believed to have been immediately after his release, being in the spring or summer of 63, and was written in Rome or some other part of Italy. It is supposed by some that this epistle was originally intended for the Alexandrian Christians or Hellenistic Jews in Egypt, while others are confident that it was intended for and directed to the converted Jews in Judea, whose centre was Jerusalem, which appears the most probable.

Now, with this completed, he is at liberty to go either East or West, and the subsequent history assures us that the East had the stronger attraction at that time, and that he immediately proceeded, as intimated to Philemon and the Philippians, to visit the churches in that direction. His course of travel was through Central Italy, across the Adriatic, now the gulf of Venice, thence overland, over the great military road, via Egn-

tia, through Macedonia to the cities upon the Hellespont. He proceeded as far as Philippi before making any material stop. Timothy, Titus, Trophimus and Luke accompanied him on this tour. His tarry with the Philippians was brief, as he felt impelled forward to Ephesus, which seems to have been a centre or base of operations while he was in the East. While there, he visited Colosse, Laodicea, and other places of interest.

Having accomplished his purpose in that section, he retraced his steps, either by land or water, to the West, proceeding, as Clément said, "*to the extremity of the West.*" In this tour, he visited Spain, as he had long desired, and probably Portugal, France, and some are sanguine in the belief that the British Isles, were included. This visit to the West, so long meditated, was probably in the summer of 64, and was prolonged to the summer of 66, when he returned to Ephesus, where he found the church in a distracted state, through the influence of Hymeneus and Philetus, two *representative* men, who, in the absence of the apostle the two years past, had sown the seeds of heresy and disunion, proving the fatal germ of convulsion the ensuing century.

But he remained here only a short time, as the nature of his mission hurried him from place to place; and leaving Ephesus, he returned again to Macedonia, having left Timothy in charge of the Ephesian church. On further reflection, and in consideration of the state of that church, having left some things unsaid and knowing the importance to Timothy of having something tangible and authoritative, he wrote soon after his arrival in Macedonia, his "*FIRST EPISTLE TO TIMOTHY.*" At the time of writing this, he did not expect to return to Ephesus for some length of time, but quite unceremoniously did return soon after forwarding the epistle. His tarry, however, was quite brief with the church this time, as before. From Ephesus he proceeded to Crete, taking Titus with him, on a visit to the churches of that island, which were in a disturbed and unhappy condition. Having visited several important places and corrected some of the prevailing errors among the people, he returned again to Ephesus, leaving Titus to do certain things which he himself had not time to do, but which were essential to be

done. But on his arrival at Ephesus, certain other things occurred to him, which he deemed important, and which he proceeded at once to write him in "THE EPISTLE TO TITUS." This seems to have been on the eve of his departure for the West. In this letter, he requests Titus to close his work on the island as soon as possible, and meet him at Nicopolis, a city in the south-western part of Epirus, on the north-western coast of Greece, where he intended to spend the winter, or make it the base of his missionary operations through the winter.

His course this time to the west was by the way of the northern route, by the way of Troas, thence across the Ægean to Corinth, where he left Erastus several years before, whom he might desire now to accompany him to Nicopolis, the place of general rendezvous. This was historic ground, as were many other places visited by Paul and his missionary troop, as cited in these articles. It was founded by Augustus, "*as a permanent memorial of the victory of Actium*," and was situated upon the camp ground occupied by his army before the battle. But a greater than Augustus was soon to appear upon the low lands of Ambracia; Greeks, long accustomed to look out upon the *Ionium Mare*, and to listen to its deep, sounding wave, were to see and hear and converse with the "APOSTLE TO THE GENTILES," of whom they may have heard as much as of Augustus or any of the great men of Rome.

In the meantime, the spirit of persecution had become unusually excited, and had extended through many of the provinces of Rome. Informers against the Christians had been stationed in the city of Nicopolis, as most everywhere else, and they frustrated the plans of Paul by causing his apprehension, though at the time of assigning this as a place for general rendezvous, he may not have known the true state of society in that place. But ere mid-winter had passed, the authorities caused his arrest and preparations to be made to transfer him to Rome, feeling assured of his condemnation and execution, as he was regarded a leading spirit in the dissemination of the gospel, then peculiarly odious in the court and palace. And this feeling had been increasing the four years previous. The

great fire of July 19, 64, A. D., which was wrongfully attributed to the Christians in Rome, proved the occasion of untold suffering, and innumerable executions of the hated sect beyond anything known.

After his apprehension, all those who responded to his requests to meet him at Nicopolis, forsook him, except Luke, who adhered to him to the last, accompanying him to Rome, and there sharing in his sufferings. Titus is said to have gone to Dalmatia, but whether previous to the apprehension of Paul and by his authority, on special business, or for his own personal safety, does not appear, but for his own credit, we could but wish that his absence was from no dishonorable motives. Tychicus had been sent to Ephesus. Demas is said to have gone to Thessalonica, Crescens to Galatia, and probably from fear of personal danger. Whether Erastus or others than those named accompanied him or met him at Nicopolis does not appear, but it is certain, from the apostle's own statement, that he was left alone, with the exception of Luke.

With so illustrious a prisoner, the delay in preparations to forward him to the capital would not be prolonged, and the voyage from Nicopolis across the Adriatic to Brundisium, where Virgil died 19 B. C., may have been made in less than twenty-four hours, with fair wind, as the distance could not have exceeded an hundred and fifty miles; and from that point to the city, over the national thoroughfare, the distance may have been three hundred and fifty miles, and could have been travelled on foot in two weeks or less, and with mules in a week or ten days, so that within about a fortnight from the apprehension, he was probably lodged again in prison.

But his treatment was quite different from what it was on the former occasion. It was then mild and lenient, but now, rigorous and cruel. Few only visited him during this imprisonment, few only ministered to his necessities, but of the few were Linus, Pudens, the son of a Roman Senator, and Claudia, his prospective wife, the daughter of a British king, perhaps the fruit of Paul's labors in that section a few years before. To the credit of the former friends of the apostle, and to the Roman church, it should be considered that any particular sympa-

thy with or attentions to him at that time, were fraught with personal danger, and from these considerations they stood aloof.

How long he may have been detained in prison before trial does not fully appear, but probably not far from three months. In preparation for trial, he seems to have had none to assist or counsel in the least. It was a custom among Greeks and Romans to allow the friends of the accused and imprisoned to arrange for them and assist in defence. They had the same rights, in these respects, as the lawyers; but in this case, there was neither friend, lawyer, advocate, nor counsellor to appear for him when arraigned. And when brought before the tribunal, with the despotic judge in front, Councilmen and Assessors on either hand, elevated upon a platform overlooking the prisoner's box, and ready to gnash upon him with their teeth, like so many wolves, he rose to the dignity of truest manhood, and, as on former occasions, plead his own case, and won the day in argument and defence; the triumph was complete on the charge on which he was then tried, and on this he was acquitted. Still, he was not set at liberty, but remanded to prison again to await trial on another charge, of the nature of which, as well as the time of trial, as on the former case, he seems not to have been apprised.

Why the court did not proceed with the second charge remaining against him at that time, does not appear, but probably it was at the request of his prosecutors, who hoped to be better prepared on points of law and with legal argument, as well as with additional evidence, whether true or false, and to them it was immaterial which, so that in the end their object might be effected.

It was here, while in prison, and during this interval of court, while his destiny was pending, in the spring of 68, he wrote his "SECOND EPISTLE TO TIMOTHY," which proved to be the last from his pen. At the time of writing, he expected his prosecutors would require from spring to winter to prepare for trial, when he supposed the case would be disposed of and his destiny sealed. In this epistle he requested Timothy to use every possible endeavor to come to him before winter, be-

fore, he doubtless intended, the sitting of the next court, before his final trial, and as much earlier than winter as possible. And as his wardrobe had become reduced, and not knowing but what he might be acquitted, and should need additional clothing through the winter, and perhaps sooner, he requested Timothy to call at Troas, and bring with him a cloak, which he left there some months before; and also certain books, deemed of some value, which, like the cloak, in case of an early arrival or protracted delay of his trial, would be of great comfort to him.

But knowing the liabilities of delay in forwarding the letter, as also the hinderances to his coming at once, as well as the intrigues of the court, the perfidy of lawyers and judges, and consequently the uncertainties as to the time and nature of his trial, and the disposition that might be made of him, he was more particular in writing this epistle than otherwise he would have been. In view of all the uncertainties of Timothy's arrival, and especially in season to greet him, and of the doubts as to the time and mode of the trial pending, he penned these memorable words, showing his calm and composed state of mind, and his assurances of conscience and of God: "*I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me in that day; and not to me only, but unto all them also that love his appearing.*" Yet he adds, "*Do thy diligence to come shortly unto me,*" as though he had a hope that he might arrive before the probable event would transpire. But the event being hastened by the trial coming on sooner than he expected, he was disappointed in this respect. To be sure, Timothy responded to the summons, but before his arrival the apostle to the Gentiles, like his Lord and Master, had been "*taken from prison,*" led forth beneath the royal arch, "*without the gate,*" on the Ostian road, followed by a triumphal procession of many thousands to the burial ground of Christians, where the sword of the headsman did the work of execution.

ART. VI.—DR. LYMAN BEECHER.*

Some months have passed since the second of the volumes, in which the memorabilia of Dr. Lyman Beecher are so admirably served up, was issued from the press, and found its way to the hands of many eager friends and delighted readers. But the interest in the work is one that can survive time, and sustain more than one perusal. Again and again we have found ourselves turning to these goodly volumes to read portions of the story, or to be freshly thrilled or subdued by the developments of this quaint, vivacious, earnest, heroic character. And with a view of calling fresh attention to the work, where the significant life is so admirably portrayed, and of giving the benefits of a partial picture to those who may not have opportunity to become familiar with the volumes themselves, we have decided to devote an article to the subject.

Dr. Beecher is signally fortunate in having a character so full of salient points that it is difficult for any one to misapprehend him, or even seriously to misrepresent him, without detection; in having lived amid such scenes, and taking such a part in public affairs as served to develop his real self continually; and especially favored in having the immediate work of preparing this memoir fall into such hands. Abounding in vitalized brain himself, some writer has remarked of him, that he was "the father of more brain than any other man in the country;" and almost the entire amount of this brain which acknowledged and gloried in his paternity, has been laid under contribution to enrich the contents of these volumes. As a remarkable piece of literary mosaic simply, it is peculiarly attractive,—being a copy of nothing that preceded it, and constituting no model whatever according to which future biographers may work. It is the unique product of many original factors,—the peculiar but admirable result of combining diverse but consenting spontaneities. It is a monument reared by nearly half a score of archi-

* AUTOBIOGRAPHY, CORRESPONDENCE, ETC., OF LYMAN BEECHER, D. D. Edited by Charles Beecher. With Illustrations. In two volumes. New York: Harper and Brothers. 1865. 12mo., pp. 563, 587.

pects, each one of whom reverently puts his own peculiar individuality and genius into the structure, yet without producing any aspect of incongruity or grotesqueness. The variety does not run into antagonism,—the changing aspects still leave an obvious unity of substance,—the many-keyed voices chord into a real and rich harmony.

The following statements will indicate the methods in which the memoir grew at last into its present peculiar form :

“It was his favorite plan, during the latter part of his life, to write a history of his own life and times ; and more than once the work was commenced, and would have been completed, had it not been for the said love of finishing, and the incessant demands of practical responsibilities that never gave him time to finish.

When he had nearly reached the boundary of three-score and ten years, the hope of accomplishing the design vanished, and he appealed to his children for aid.

They gladly commenced the work, and, as the first step, the son to whom he entrusted the chief labor received and arranged his sermons, letters and other manuscripts.

Then, in a quiet, social way, in the sitting room of his daughter, Mrs. Stowe, he detailed the recollections of his life, which were taken down as they fell from his lips. If his memory flagged, or any facts were left obscure, he was plied with questions to elicit whatever his children deemed of interest.

Afterwards letters and other documents material to the history were incorporated, and the whole read over to him in the same social manner, drawing forth comments, and accompanied by other questions and answers, some of which were preserved. These were some of the happiest hours of his life. They would constitute by themselves, if any adequate idea of them could be conveyed, one of the most striking and characteristic portions of that life.

At subsequent times, the whole work, or material portions of it, would be read over to him when others of his children were present, and their recollections preserved.” Vol. I., pp. 14, 15.

In the later portions of the work, conversation yields largely to narrative and correspondence, in which the several members of the family appear in turn, each with a contribution which exhibits the writer's own characteristics, imparts great and admirable variety, and renders the narrative far more complete than any single pen could have made it. And with such a presiding literary artist as is the nominal editor, working upon

materials like those furnished by the Dr. and his eminent correspondents, and those added by the solid and logical Edward, the pungent and philosophical Catherine, the artistic and vitalizing Harriet, the brilliant and diversified Henry Ward, the epigrammatic, pithy, and transparent Thomas K., etc., etc., it need not be said that these eleven hundred and fifty pages keep the reader's interest from dozing, and send influences sweeping up and down over the entire scale of his being. If the substance of the volumes were not of itself capable of rousing and keeping the attention fixed, the forms of its presentation would furnish a perpetual stimulus.

The outline facts in Dr. Beecher's history, externally considered, are not numerous or peculiarly striking. He was a native of Connecticut, born in 1775; entered Yale College in 1793, graduated duly with a fair standing for scholarship, and with great veneration for President Dwight, under whom he afterwards studied Divinity; was settled as pastor at East Hampton, L. I., where he remained from 1798 to 1810; then removed to Litchfield, Conn., where he filled the pastorate till 1826; thence to Boston, where he remained till 1832; yielding then to the urgent entreaties of many friends, and to his own growing convictions, he removed to Lane Seminary, Ohio, where he taught theology during the week, and generally preached on the Sabbath in Cincinnati for more than ten years; returned to New England in 1851, residing partly with his daughter in Andover, and partly in his own hired house in Boston; prepared for the press three volumes of his own works, and still, in spite of age and infirmity, preached occasionally with a measure of his old energy; but, soon finding his power of communication with the outward world so impaired as almost to necessitate the abandonment of all attempts at formal address either with tongue or pen, in 1857 he removed to a house purchased for him in Brooklyn, L. I., where he ended his days on earth January 10, 1863, in the eighty-eighth year of his age.

But this outline was so filled with the energy of Christian purpose and the persistence of Christian endeavor; he preach-

ed with such might, toiled with such zeal, and wrote with such practical directness of aim and with such significance of intention; he carried with him everywhere a spirit so full of magnetism, and a method so full of effectiveness, that every sphere and step and service was marked by the evidences of a strong nature, and gave promise of an unusually fruitful life. It is not in the sphere occupied by a man, but in the qualities carried there, that significance is to be chiefly found. A great soul is more than the amplest opportunities, and a single fresh voice outweighs an hundred sonorous echoes. The elements of Dr. Beecher's character and power will be sufficiently obvious as we proceed to transfer the information contained in the volumes to our pages; and if this shall be largely done in the language already provided, our readers will thank us for transferring also the flavor of the autobiography to our own sketch. The life in question is scarcely more instructive than the story here told of it is entertaining.

Dr. Beecher came of a vigorous stock, and the stories which he tells of his ancestors and relatives, among whom he grew up, go far to explain his own shrewd, brusque peculiarities of speech and manner. He says of himself:

"I had a good Orthodox education; was serious-minded, conscientious, and had a settled fear of God and terror of the day of judgment. Conscience, however, only troubled me about particular sins. I knew nothing about my heart. For instance: I got to pulling hair with Alex. Collins one training day, and Granny Rossiter told Aunt Benton, 'I'm afraid Lyman's been a fighting.' I felt so ashamed, as if I had lost my character. It laid heavy on my heart long after. Again: one Sunday, Spring (my first dog) and I staid at home in the forenoon. Spring and Spot (Uncle Tim's dog), would visit on Sundays, and off they went to the woods to hunt squirrels. This time they found a rabbit. I had great workings. I knew it would be wrong. But nobody was there. After holding back as long as I could, I let go, and went down to the branch. . . . I staid a while, but conscience tormented me so that I went back. Then I had nothing to do; so I took the big Bible, and read Susanna, Bel and the Dragon, and the Revelations, till I was tired. Then I fell to whittling, and made elder pin-boxes. But when they were made, I was so conscience-smitten that I gathered them up and threw them into the fire.

Curious, now, this thing of personal identity! Here I am now, an old man, telling you this story about a little boy; and yet I feel that I am the same person now that I was then." Vol. I., pp. 34, 35.

This narrative of his early life gives one a clear insight into his young nature,—clearer by far than many pages of grave metaphysical discussion and theological analysis could have done; while the story itself, in its substance and its style, is suggestive of the vivacious, fresh, spontaneous, hearty characteristics which years and dignities, grave conflicts and overwhelming griefs, could never destroy nor repress. More than in most natures, others than himself could perceive the identity of the boy Lyman and the distinguished Doctor of Divinity, whose fame overspread the land.

Of his experiences in college, educational and religious, we cannot stop to speak, interesting and instructive as they are. It was during the latter part of his college course that, through much disquietude and many severe mental conflicts, he yielded himself fully to the claims of the gospel, began to partake of its peace, feel the inspiration of its great truths and aims, and decided to devote himself to the work of preaching it. From the very first, he distinctly recognized the greatness of the conflict between good and evil, and it was invested with all the elements of a real struggle between vital combatants, for the empire of the world. His keen eye seemed to perceive the speedy approach of the great crisis, and his ardent temperament prompted him to plunge at once into the very centre of the fight. He studied and saw all events in the light of the coming kingdom of God, and he struck every blow under the impulse of the idea that it must do something to hasten the Messiah's triumph. No soldier ever fought for his country's freedom with greater enthusiasm than he battled for his Lord's throne. The integrity of the Union was not a more distinct and real thing to General Grant than was Christ's supremacy to Dr. Beecher. And the heresy of secession and the organized armies of the Confederacy were not more palpable enemies to be crushed out and scattered in the estimation of the Lieutenant-General, than were the false systems of theology and their leagued supporters to be overborne and defeated in the estimation of this great champion of the Orthodox faith.

It was this view of the religious conflict that struck the keynote of his life, and prolonged its tone upon that elevated

pitch; and it was this thorough identification of himself with the great cause in its decisive struggle, that serves, in great measure, to explain the continuous intensity of his effort. His vivid perception was followed by an equally vigorous volition. The ardor which gave the battle to his vision, readily found a place for effective and sustained effort when the fight waxed fiercest, and the mightiest combatants were engaged. It needed no assertion from Dr. Beecher to assure us of all this, for the evidence appeared in all his forms and spheres of effort; but it is interesting to get his own statement. Thus he makes it:

"I was made for action. The Lord drove me, but I was ready. I have always been going at full speed. The fifty years of my active life have been years of rapid development.

I foresaw it from the first. I had studied the prophecies, and knew that the punishment of the great anti-Christian powers was just at hand. I read also the signs of the times. I felt as if the conversion of the world to Christ was near. It was with such views of the prophetic future that I, from the beginning, consecrated myself to Christ, with special reference to the scenes I saw opening upon the world. I have never laid out great plans. I have always waited and watched the fulfilment of prophecy, and followed the leadings of Providence. From the beginning my mind has taken in the Church of God, my country, and the world, as given to Christ. It is this that has widened the scope of my activities beyond the common sphere of pastoral labor. For I soon found myself harnessed to the chariot of Christ, whose wheels of fire have rolled onward, high and dreadful to his foes, and glorious to his friends. I could not stop. As demands were made by events, I met them to the best of my ability. My ideas were all my own. I never despised creeds. I did not neglect the writings of great and good men. But I always commenced my investigations of Christian doctrine, duty, and experience with the teachings of the Bible, considered as a system of moral government, legal and evangelical, in the hand of the Mediator, administered by his word and Spirit, over a world of rebel, free and accountable subjects." Vol. I., pp. 70, 71.

This interest to labor in the great undertaking was an abiding element, and the labor itself an unfailing source of joy and glory. It shows itself perpetually through his whole ministry, now in one form and now in another, sometimes awaking veneration and almost awe in the beholder, sometimes assuming a phase little less than amusing. It did not fail to find expression even after the season for active labor had gone by, and would

sometimes flash out for a moment after his mental life had nearly ceased to report itself through the usual avenues. The following incidents pleasantly illustrate it:

"Among the last times he ever spoke in the lecture-room of Plymouth church, he said feebly, 'If God should tell me that I *might* choose,' (and then hesitating, as if it might seem like unsubmitiveness to the Divine will)—'that is, if God said that it was *his* will that I *should* choose whether to die and go to heaven, or to begin my life over again and work *once more*' (straightening himself up, and his eye kindling, with his finger lifted up), *I would call it again in a minute!*" Vol. II., p. 552.

"He was so hungry to do the work of Him that sent him, that he really seemed, at times, to have little appetite for heaven. Thus, after he was seventy years old, one of his children congratulated him that his labors were nearly over, and that he would soon be at rest. To his son's surprise, the old man replied quickly, 'I don't thank my children for sending me to heaven till God does!'"

As might be readily inferred, his life was intensely laborious and energetically active. To such a life he was steadily impelled both by his own vitality of temperament, and by the necessities and calls and opportunities which he found on every hand. And this activity appeared in several varied departments of labor,—in his pastoral work and plans, in his efforts to promote revivals beyond the limits of his own parish, in his correspondence with a large circle of co-laborers, in his coöperation with others for promoting a reformation of public morals, in his zealous service in behalf of some of the great missionary movements which were then in their infancy, in his liberal contributions to the periodical press, in his controversies with hyper-Calvinists and Unitarians, when he stood forth as the champion of the New School theology, in his earnest and persistent attempts to adjust personal differences between eminent brethren, or ward off public controversies between parties which he feared would be mischievous, and in his public defenses of himself and the interests with which he had become identified, whenever he saw that others' misrepresentation or his own silence was likely to put the right in peril.

To one who lived within his own parish at Litchfield or in Boston, it might have seemed that his immediate congregation was absorbing all his thought and subsidizing all his service;

while to one standing without, and surveying the field, and taking, in the scope of his general efforts, it might have appeared that he was assuming the general oversight of public morals, and taking into his own hands the guardianship of the Puritan theology. His discourse and his efforts to organize public sentiment against duelling; his famous Six Sermons on Intemperance; his services in connection with the establishment and maintenance of the *Christian Spectator*,—the parent of the religious quarterlies that now constitute so important a part of our higher current literature; his prominence in the discussions which were waged between Andover and New Haven; his successive discourses on public occasions when he boldly flung the gauntlet at the feet of the Unitarian leaders; his famous defence against the charges and attacks of Dr. Wilson before the Presbyterian judicatories; and his prominent part in the discussions attendant upon the disruption of the Presbyterian General Assembly, are sufficient to suggest the prominence and activity of Dr. Beecher in many of the most significant struggles of his time. Amid such scenes and issues, it was impossible for him to be a passive spectator, a doubtful adherent, or a quiet and unnoted follower of some more leading spirit. To choose his side and his ground, and then to throw himself with might and main into the struggle, was little else than an instinct and a necessity with such a nature as his. That he should arrest attention and rally followers, whether intending it or not, was inevitable; for the hour of action always develops the hero, and the heavier bodies always attract the lighter in the domain of morals no less than in the sphere of physics.

Notwithstanding Dr. Beecher's great painstaking with his manuscript, when he sat down to write for the public eye, being, as his sister expressed it, "given to the lust of finishing," he exhibits no great literary culture even in his most elaborate performances; while his style, in some of his recognized masterpieces, is florid to a fault, and not unfrequently seems to be seriously trammelling the vigorous and impatient spirit that was chafing behind. Plain, homely, unpolished, colloquial Saxon seemed to be the only really natural vehicle for his ideas and emotions. His preaching was generally largely extem-

pore,—that is, he took with him into the pulpit only brief notes, frequently scribbled over small bits of paper, and kept in their proper order by sticking a pin through the collection. As he went on, he would take off one bit of paper after another, consulting each only long enough to enable him to catch the noted thought, and then, pouring out his logic in earnest but familiar words, seizing upon such illustrations as had been pre-arranged, or as offered themselves at the moment, and vivifying everything by his own magnetic enthusiasm. He had no great learning, and was as far removed as possible from pedantry, but he had mastered the art of preaching, and seemed always to feel his royalty in the pulpit as a king feels it on his throne.

By this power and readiness of address, he saved much time in the direct preparation of his sermons, which he could consequently devote to other forms of Christian labor, secured rest and vigor by variety of effort, gained immensely in the power of popular impression, and so became the eminent practical worker for whose functions he had a special fitness, instead of the merely philosophical theologian, a sphere in which he could never have been very eminent or influential. Indeed, though he displayed much shrewdness and some ability in his discussion of points in speculative theology with his opponents, we think his ideas of his own adaptation to the work of preparing a thoroughly digested and complete theological system, which would at once completely settle most of the mooted points, convince all honest and intelligent thinkers, and silence all respectable gainsayers, were somewhat exaggerated. But what he saw was seen with great clearness; and few men excelled him in the statement of a position, in pointing out a fallacy, in making a distinction obvious, or in penetrating the disguise thrown around an idea by mere verbiage. He was never satisfied till he had found the kernel of thought within the husk of statement, and he rarely failed in his attempts to translate what was really abstruse reasoning into the speech, and bring its substance to the level of common life.

Dr. Bacon thus refers to him as an effective speaker :

"If I were to sum up the character of his eloquence in one word, that word would be *electricity*. Even now, if you read one of those great sermons in which his soul still speaks, you see this quality. The whole sequence of thought, from paragraph to paragraph, is charged alike with meaning and with feeling, and each link of the chain sparkles with electric fire. As you think what the effect of such words would be when uttered in this simple but intensely earnest manner, you will realize that, in a congregation, or in a free consultation among ministers and friends on great interests of religion or the commonwealth, he was like a powerful magnetic battery. I remember the remark that was whispered into my ear by one of the most gifted men in New England, as we sat listening to him in such a consultation many years ago: 'That man has done a great deal of magnetizing in his day.'" Vol. II., p. 578.

Prof. Allen, his associate and then his successor at Lane Seminary, communicates the following interesting and characteristic illustration of this magnetic quality in his public address:

"I was present at one of his lectures, in which, as nearly as I now recollect, he was examining the objections against the doctrine of free agency. He had compared the tremendous perils and fearful responsibilities of such an endowment, on the one hand, with the glorious privileges and possibilities which it involved on the other, when, suddenly snatching off his spectacles, he drew a picture of an assembly of all God's intelligent universe summoned into a *quasi* state of existence, in which they should be capable of understanding the reasons for and against being created, clothed with the responsibility of free agency, and permitted to decide the question for themselves. Then, leaping from his chair and walking back and forth upon the platform, he poured out, in a few short, pithy sentences, the peril of falling and the damnation of hell on the one side, and the blessedness of standing, and the possibility of restoration by Divine love, and the heights of immortal glory to be gained on the other, and then, as if standing in the place of the Creator himself, and putting the question to vote, Shall I create or not create? he made the shout go up as the voice of ten thousand times ten thousand, *Create! Create!*" Vol. II., pp. 570, 571.

Dr. Beecher had no great veneration for etiquette and the minor proprieties, and was scarcely less likely to transgress them than his distinguished son at Brooklyn. The gravity and staid decorum of some of the eminent men who were leading spirits in the ecclesiastical circles of his youth, must have been startled, and perhaps sometimes shocked, at what had so much the appearance of audacity in the young giant. Indeed,

he sometimes alludes to his conflicts with them in terms which, if one did not know something of the narrator, would appear to savor more of the arena of the pugilist than of the clergyman. But, when allowance is made for his love of strong metaphors, and for his zest in living over again his early days of warfare against the evils which found a shelter behind an acquiescent public sentiment and a prevalent clerical timidity misnamed prudence, a report like the following will neither be misunderstood nor sink the narrator in our esteem. It is an added illustration of his power to master an assembly.

"Not long after, Synod met at Newark, New Jersey, and I brought up a resolution recommending the formation of societies against duelling. I anticipated no opposition. Everything seemed going on straight. But next morning a strong re-action was developed, led by Dr. ———. The fact was, a class of men in his parish, politically affiliated with men of duelling principles, went to him and said the thing must be stopped. He came into the house and made opposition, and thereupon others joined, and it suddenly raised such a storm as I was never in before nor since. The opposition came up like a squall, sudden and furious, and there I was, the thunder and lightning right in my face; but I did not back out. When my turn came, I rose and knocked away their arguments and made them ludicrous. Never made an argument so short, strong, and pointed in my life. I shall never forget it. There was a large body; house full; my opponent a D. D.; and I was only thirty, a young man nobody had ever heard of. I shall never forget the looks of Dr. Miller after I began to let off. He put on his spectacles, came round till he got right opposite to where I stood, and there he stared at me with perfect amazement. O, I declare! if I did not switch 'em, and scorch 'em, and stamp on 'em! It swept all before it. Dr. ——— made no reply. It was the centre of old fogysm, but I mowed it down, and carried the vote of the house." Vol. I., p. 153.

Dr. Beecher was specially distinguished among the pastors of his day for the deep and active interest which he took in promoting what are usually known as revivals of religion, and his success was marked and eminent. Litchfield and Boston received a large amount of this sort of effort, and conversions and accessions to the churches multiplied at both points, while surrounding clergymen and parishes were stirred up to similar interest and effort through these local refreshings. In Boston, particularly, the revival interest was very marked and cheering, and in the peculiar labors connected with this state of things, Dr. B. felt himself in his real element, and found springing up

within him a fountain of overflowing joy. In dealing with individual inquirers he found an ample field for the employment of his ready tact, his tireless zeal and activity, and a use for what he called his "clinical theology." The experience was delightful to him, and the skill with which he seems to have conducted both his church and congregation through that part of their path, shows that his pastoral qualifications were as eminent as his abilities in publicly expounding and defending the evangelical faith. His own personal experience had been a profound and varied one, and this, among other things, had aided to give him the large acquaintance with the numerous phases of religious experience in others, with which he dealt so admirably. His discrimination was remarkable, his patience could not be readily exhausted, nor his resolution be made to falter while any eager soul was asking for the way of deliverance, and of life. Vigilant, sympathetic, eager, but still earnestly and confidently calm, he became the Great Heart to many an anxious, fearful group of souls; seldom leaving them anywhere save at the gate of peace or on the borders of the land of triumph. Many of his statements and suggestions bearing upon this portion of his work evince much reflection and wisdom, and are well worth pondering by others. Mrs. Stowe thus speaks of his labors in this field:

"I remember well his instructions in meetings of young Christians, the quaint and homely language in which he sometimes warned them against these bewildering self-examinations. 'Some people,' he would say, 'keep their magnifying-glass ready, and the minute a religious emotion puts out its head they catch it, and kill it, to look at it through their microscope, and see if it is of the right kind. Do you not know, my friends, that you cannot love, and be examining your love at the same time! Some people, instead of getting evidence by *running* in the way of life, take a dark lantern, and get down on their knees, and crawl on the boundary up and down, to make sure whether they have crossed it. If you want to make sure, *run*, and when you come in sight of the celestial city, and hear the songs of the angels, then you'll know you're across. Some people stay so near the boundary-line all their lives that they can hear the lions roar all the while.'" Vol. I., p. 73.

And here is a paragraph whose substance is as instructive as its form is characteristic. Dr. B. is speaking of the popular and philosophical skepticism which he found at East Hampton:

"When I went there the question was, Revivals or Infidelity. I did not attack infidelity directly. Not at all. That would have been cracking a whip behind a runaway team—made them run the faster. I always preached right to the conscience. Every sermon with my eye on the gun to hit somebody. Went through the doctrines; showed what they didn't mean; what they did; then the argument; knocked away objections, and drove home on the conscience. They couldn't get up their prejudices, because I had got them away. At first there was winking and blinking from below to gallery, forty or fifty exchanging glances, smiling, and watching. But when that was over infidelity was ended, for it was infidelity, for the most part, that had its roots in misunderstanding." Vol. I., pp. 100, 101.

After removing to Boston, his revival interest and labors seemed to reach their culminating point. And as his fame had preceded him there, as a revival of marked power soon began to appear in his congregation, and as he was already known to be one of the strongest and most open and unequivocal champions of Orthodoxy against the dogmas of Unitarianism, his preaching and other labors awakened great interest in all circles, kept the house crowded, and brought out many curious and some candid hearers from the Unitarian congregations. And no higher proof of real Christian greatness and wisdom could be furnished than appears in his familiar letters written at this time to the members of his own family. Thus he speaks in an epistle addressed to his eldest son:

"But, though my ministry call out Unitarians of distinction, it is not on this kind of celebrity that I chiefly rely. It is, indeed, desirable to be able to create a curiosity among intelligent men to come and hear the truth, because it enables us to become the expounders of our own doctrines, and to wipe away aspersion and prejudice, and some arrows may hit and stick, even in high places. But, after all, the kingdom of God cometh not with observation; and I rely more on my vestry meetings on Sabbath and Tuesday eve, and on my chapel meetings on Friday eve at the north, and on my visits and labors among the middle class and the poor, than upon all the éclat of reputed talent and eloquence, and all the running to hear, and all the movements and talk from that source among the mighty and the noble. My plan is to retire and go to work silently, until the results shall tell in 'souls renewed and sins forgiven.' You will not fail to pray for me, that my health and faith fail not, as I shall not cease to give thanks that I have so many and so dear children to care for and co-operate with me in promoting the religion of Jesus Christ." Vol. II., p. 61.

The accounts of his methods in dealing with inquirers, and in actively enlisting the members of his church in co-operative

labors, given in detail and with his characteristic vigor and zest, will richly repay perusal; but we can find no room for them here. In spite of his ardent temperament, there is nothing headlong in his measures nor opinionated in his utterances. His earnestness is too profoundly religious to be reckless, or defiant, or uncontrollable. His success and triumphs do not make him dogmatic and dictatorial, and his persecutions do not issue in any obvious Phariseism. He has no lack of self-reliance; his faith in his peculiar theological views seems to admit scarcely anything of the element of doubt, and whoever challenges his dogmas or his policy, may expect to be summoned speedily to the lists. But egotist as he sometimes seems, and warrior as he unquestionably is, always ready with the answer on his lips, to give a reason for his hope, and never shirking, through dislike, the duty of *contending* for the faith, he exhibits the too rare virtue of moderation, and mixes charity even with his sternest reproofs and loftiest assertions. Blunt and almost fierce by natural tendency, when occupying the position of an antagonist, positive by instinct both in avowal and rejection, he compels us to admire and honor the spirit which leads him deliberately to lay down such rules for the government of himself as the following:

"I. I will not push my own theories and reasonings against the just interpretation of revelation, on subjects that lie beyond the range of the senses, or of intuition and reason; nor,

II. Will I urge the minutæ of a system against its obvious skeleton truths, nor set aside that which I know certainly for that which is less certain. . . .

III. If I find myself going off the track of the general philosophizings and Biblical expositions of the generations of the great, and learned, and good, who have gone before me, I assume that there is such presumptive evidence that I may be wrong as demands great circumspection in coming to an opposite conclusion; still, I do not abandon immediately what seems to me to be true, but examine all its perceptible relations to what are admitted to be the laws of mind and moral government, and God's revealed system. . . .

IV. And even when convinced myself, before I publish anything contrary to received opinion, I inquire whether it is a truth of such fundamental importance that I am bound in conscience to preach it immediately, or, whether, as Christ did with his disciples in respect to some truths, I may regard time and circumstances in respect to the preparation of the church to receive it. When convinced of the truth, and the propriety of its communication, I pre-

sent it in its own light and relations, without sounding the trumpet of a discovery, or announcing that I am preaching in opposition to received opinions." Vol. II., pp. 471, 472.

It were well if a similar care and prudence and modesty had been always coupled with a moral courage and independence so decided as his. It is the mark of a little mind to be straining after originality, and making a parade of its departures from the common ways of thought, and seeking opportunities to fly in the face of whatever is customary and venerable; it is the characteristic of a noble one to choose a new path with caution and care, and announce its discoveries with consideration and modesty. It is a foolish pride that boasts over novelty as though it were sure to be truth; it is a wise humility which clings firmly to the excellence of the old even while gratefully welcoming the light of a fresher revelation. It may be a real merit in some natures, servile by tendency and habit, to break away from mere authoritative prescription and assert their freedom; it was a virtue in Dr. Beecher, whose impulses were so strongly centrifugal, and who could hardly apply the word *master* to any human being without having it stick in his throat, that he deferred so steadily to the consenting testimony of ages, and listened with such unfeigned regard to the voices of wise and good men around him.

The strong personal attachments which grew up between him and other eminent men with whom he labored, have in them something peculiarly rich and beautiful. In these attachments envy seemed to find no place. He appeared both ready and grateful to discover and recognize ability in other men, and to glory in their genuine worth and distinctions, as though they were a part of his own possessions. Whatever evangelical Christianity could rightfully claim, he appeared to regard as so much real wealth accumulated for his own enrichment. And he was drawn to other noble and consecrated natures as naturally as the needle is drawn to the pole, and held to them by an attraction almost as enduring, and as defiant of changing circumstances. A few paragraphs may well be quoted, illustrating the nature, tendencies and strength of these friendships. Examples are scattered through the volumes. He says:

"Soon after my arrival at Litchfield, I was called to attend the ordination at Plymouth of Mr. Heart, ever after that my very special friend. I loved him as he did me. He said to me one day, 'Beecher, if you had made the least effort to govern us young men, you would have had a swarm of bees about you; but, as you have come and mixed among us, you can do with us what you will.'"

Dr. Brainerd, of Philadelphia, thus testifies, in a letter written after Dr. Beecher's death:

"I have now lived over fifty years, with all of my professional life in the crowd of cities, and must say that no man except Dr. Beecher ever waked in my mind the reverence, admiration, confidence, and affection which for the time absorbed heart and will, and led me captive, a willing devotee. Toward him alone have I had the enthusiasm by which I could cheerfully suffer for him and *with* him, both of which I have repeatedly done. I believe Dr. Beecher had kindled the same sentiments in many others East and West."

His veneration for and attachment to his old instructor, Dr. Dwight, have already been alluded to. Of him Dr. B. thus speaks:

"Whenever I was at New Haven, I always went to see him. I went because I wanted to see him; I did not suspect that he wanted to see me. But I discovered his attachment more manifestly later, for if I failed to come he noticed it. . . . He had presentiments of me; saw in my preaching what I did not, and leaned on me. He did not tell me directly how he regarded me, but showed it indirectly. On one occasion, when I preached at New Haven, he let drop some things as if he thought that, in some respects, I preached better than he did. I had never the least suspicion of such an idea till he suggested it at that time."

His daughter, Catherine, contributes the following incident:

"The news of Dr. Dwight's death was brought to father in the pulpit when near the close of the Sabbath services. I was present at the time. A man came in suddenly, went up to the pulpit and whispered to him. Father turned from the messenger to the congregation, and said, 'Dr. Dwight is gone!' Then, raising his hands, he said, with a burst of tears, as if he beheld the translation, 'My father! my Father! the chariot of Israel, and the horsemen thereof!' The congregation, with an electric impulse, rose to their feet, and many eyes were bathed in tears. It was one of the most impressive scenes I ever witnessed."

On the back of one of his letters to Dr. Wisner of Boston, was found the following endorsement:

"That was the man I loved the best of all on earth. I never pass the Old South but that I think of Wisner."

The friendly relations subsisting between him and Dr. Taylor, of New Haven, were of the tenderest and noblest kind. In spite of the efforts of Dr. Woods of Andover, and others, to get him in some way committed against Dr. T. and his theology, his love and honor kept him from all concessions. He once said to Dr. Woods, at the end of a long conversation, in his abrupt, decisive way:

"Dr. Woods, I know what these gentlemen and you want. They want me to say what will go to implicate Taylor as heretical, and I never will do it; and you may tell them so."

Often, in the long course of efforts to involve him in the crusade against New Haven, he was heard to exclaim, 'I'll never denounce Taylor. To reach Taylor they must pass over my dead body. My bones shall whiten on the battle-field beside Taylor's.'

"Only three or four weeks before his death, one who had the privilege of seeing him tried to make him remember a distinguished pastor in Connecticut, who had died twelve years previously, but with whom he had once been particularly intimate. The name, once familiar, recalled no image to his mind. He could not remember the man. Then the question was put, 'Do you remember Dr. Taylor?' He answered suddenly, placing his hand on his heart, 'Part of me—part of me.'"

There are two apparently opposite qualities which appear with more or less prominence in all broad and deep minds. One expresses itself in the tendency to abstraction and melancholy; the other shows itself in a genuine appreciation of humor. Tears and laughter succeed each other in the life of all healthy souls. The very sensibility which makes one keenly and profoundly susceptible to that which is sad and fearful and solemn in life generally, if there is mental soundness, opens the eye to discern the ludicrous and detect the sources of merriment. Our subject illustrates our statement. Dr. Beecher had his sombre moods, when his whole being would have answered to the *De Profundis*. Clouds sometimes intercepted nearly every ray of light which streamed upon the world from God's providence and Christ's gospel. Now and then a gloom and melancholy, thoroughly morbid, struggled, all too successfully, for brief periods, with his natural vivacity and his vigorous faith. Dyspepsia and nervous prostration occasionally extorted a cry almost agonizing, and changed his usually hopeful speech into lugubrious prophecies.

One of his sons gives an account of his mental state at the time of his settlement in Boston, which illustrates the sombre side of his spirit:

"I spent a week in Boston at the installation. Father was quite unwell with dyspepsia; he suffered much from fear, and does still. I never knew him more cast down. He felt as though his course was finished. He had serious thoughts of sending for you, and had even written the letter, but concluded to wait and see how he got over the Sabbath. This was Friday. He took a chair and turned it down before the fire and laid down. 'Ah, William,' said he, 'I'm done over, I'm done over.' Mother told him he had often thought so before, and yet in two days had been nearly well again. 'Yes; but I never was so low before. It's all over with me! I only want to get my mind composed in God,—but it is hard to see such a door of usefulness set open and not be able to enter.' You may be sure I felt this deeply. He seemed so certain that I almost feared it was so."

And yet a few days later we find him girding up his loins, and, full of hope and energy, entering upon the varied and perhaps most significant labors of his entire pastorate.

But the wonderful elasticity of Dr. Beecher's spirits, his great out-door activity, his strong social feelings, and his all-vitalizing energy of mind and heart, rendered his experience mostly a sunny one, and filled the social circles which he frequented with a rare zest. He could never be dull and heavy, and none but the most stupid natures could remain long in contact with him without catching something of his magnetic vivacity and intensity. His enthusiasm, even in later life, was intense and constant enough to seem almost boyish, and he could never put on the dignified reserve which was expected to accompany such clerical eminence. He had chiefly the dignity of manhood, not that of manners. He never demanded anything for his position; he was thoroughly content with the deference silently claimed by his abilities and character. Never for a moment ceasing to be the parent, he seemed yet more the companion of his children. Utterly free from pretence and assumption, caring nothing for mere etiquette, yet aiming to make all intercourse minister to joy and profit, he was the life of his own domestic circle, and the most original of men in his minor methods of life,—if it is at all proper to speak of *methods* in connection with such spontaneities as marked his daily doings.

His family circle was a rare one, in many respects. The wives who shared with him the experiences of life were women of unusual endowments and moral worth, peculiarly adapted to their sphere and functions, and sympathizing with him throughout almost the entire range of his being. His sister, known as Aunt Esther, an inmate of the family for much of the time, was at once his stimulant, adviser, and critic. As his children grew up, one by one, showing early the elements of that varied and remarkable power which has made them so famous, the home-life grew more and more significant, unique, stimulating and merry. The chastening influence of bereavements mellowed the spirit of Dr. B., making his affectional life richer and deeper and attaching the domestic sympathies of the household to the immortal sphere. The various pictures of home-life which are scattered through these volumes, painted by the several artists whose skill is not more noticeable than is their reverent and affectionate enthusiasm, are numerous enough to fill a respectable gallery, and attractive enough to secure attention and study. The father is a many-sided subject, and few would tire in looking at the varied phases in which he is here exhibited. As with other men, so with him, his real characteristics come out freely and plainly in the unstudied intercourse of home, in his familiar correspondence, in the unreserved freedom which marked his intercourse with friends, in the habits of private life, and in the sudden jets of thought and feeling which nobody could anticipate, and which few observers could easily forget. Only a few illustrations can be selected from the many which are here treasured.

Here is a statement bringing out the general characteristic of the home life, that our readers, for more reasons than one, will thank us for copying:

"The law of his family was that, if any one had a good thing, he must not keep it to himself; if he could say a funny thing, he was bound to say it; if a severe thing, no matter—the severer the better, if well put; every one must be ready to take as well as give. The doctor never asked any favors of his children, nor stood upon his dignity in encounters of wit or logic. When they grappled him, he taught them to grapple in earnest, and they well knew what they had to expect in return."

The doctor would not have frowned his children had they refrained, in fair

argument, from putting forth every atom of logical strength they possessed. Moreover, in his house, argument was always argument, and fair argument. Opinions were canvassed without ceremony; but there must be no sophistry, no unfairness. He expected originality; he encouraged independence; he inspired boldness; he trained to mental toughness, tenacity and endurance. The only law of thought in his household was to keep to the point. Nothing really roused his wrath like an illogical or sophistical course of reasoning. . . . To look in upon some hotly-contested theological discussion, a stranger might have said the doctor and his children were angry with each other. Never; they were only in earnest. Vol. II., pp. 567-8.

"It was an exuberant and glorious life while it lasted. The atmosphere of his household was replete with moral oxygen—full charged with intellectual electricity. Nowhere else have we felt anything resembling or equalling it. It was a kind of moral heaven, the purity, vivacity, inspiration, and enthusiasm of which those only can appreciate who have lost it, and feel that in this world there is, there can be, 'no place like home.'" Vol. II., p. 309.

The following account of his ambition to excel in one of the fine arts, while turning to it for relaxation from severer labor, is instructive, and has its counterparts elsewhere.

"He had learned to play the violin while in college, and every day practised the liveliest airs. But if any of the girls began to take a dancing step, he would make the violin give a doleful screech, and thus always ended every attempt to dance. Some of the family, very sensitive to musical defects, were particularly annoyed by a monotonous tune he sometimes played, and so, when they happened to be late in the morning, he would station himself on the stairs, and play over this miserable air till all the delinquents made their appearance.

They tell queer stories now in East Hampton about that violin. They say, when father first went there, the boys would gather around the window, thick as flies on a lump of sugar; and once he suddenly threw up the sash, jumped out, and chased them up and down the street, to the great merriment of the youngsters." Vol. I., pp. 145-6.

"Often his old faithful friend, the violin, was called into requisition, and he would play antiquated contra dances and scotch airs out of a venerable yellow music-book which had come down the vale of years with him from East Hampton. . . . He aspired with ardent longings to Money Musk, College Hornpipe, and sundry other tunes arranged in unfavorable keys, although he invariably broke down, and ended the performance with a pshaw! . . . These musical performances sometimes inspired him and his young audience to the verge of indiscretion. When mother was gone to bed before him, he could be wrought upon by the petitions of the children to exhibit for their astonishment and delight the wonders of the double shuffle, which he said he used to dance on the barn floor at corn huskings when he was a young man. . . . These innocent evening gala hours, like everything else, were a

part of his system of regimen. 'If I were to go to bed,' he would say, 'at the key at which I leave off preaching, I should toss and tumble all night. I must let off steam gradually, and then I can sleep like a child.' " Vol. II., pp. 118-19.

Having allowed Mrs. Stowe and Catherine to speak of that violin, Thomas K. may be permitted to make the final reference to it:

"One day (1843-4), as we sat writing in his study, he suddenly broke out, without any warning or introduction, 'Tom, I wish I could have heard Pag—(g soft)—a-ni-ni!' Getting up at once, and walking to his rusty, three-stringed fiddle, he took it up, thumbed the strings, tuned, sounded a tone or two unsatisfied, and said, 'If I could only play what I hear inside of me, I'd beat Pag-a-ni-ni.' He felt disquieted—unsatisfied, but gradually contented himself with 'Merrily O!'" Vol. II., pp. 517-18.

Here is a choice bit of playfulness from a letter to his wife:

"*Monday morning.* I have but a few moments, just to tell you how I look.

Now you must surely remember when I tell you that I have rather a thin, spare face, a great nose, and blue eyes; just above my nose, in my forehead, is the cavity of wisdom, and just above that my hair, which is now getting to be long, and stands out in all directions, giving me an appearance of fierceness which might alarm, were it not apparent, every time I speak or laugh, that my teeth are gone, so that I cannot bite, and did not the cross in my forehead appear as the token of a religious, placable disposition. This may suffice to assure you that no great change of features has as yet befallen me." Vol. I., pp. 190-1.

His lack of order, and his inability to give his attention to many little personal matters, is amusingly illustrated in an incident narrated by Prof. Stowe:

"One day, after the printers had been on tenter-hooks forty-eight hours for some copy, he hastily finished his manuscript in his study, crushed it into the crown of the hat that lay nearest him, clapped another hat on his head, drove down to the city, rushed up to the printing office, and snatched off his hat.

'Here's your copy—h'm—h'm. Well, if it isn't here it's somewhere else!'

The copy was still in the hat that was left at home. But who could be angry with so much good nature, even if it were a plague?" Vol. II., p. 337.

It is almost impossible to resist the temptation to copy, in spite of its length, the account given by Henry Ward, of the

setting out to attend a meeting of the Synod in the West, before which he was to make a defence against a charge of heresy preferred by Dr. Wilson. It sets forth the habits of Dr. B. just referred to, in the most entertaining and vivid way. The picture doubtless owes something to the skill of the artist as well as to the interest of the subject :

“ You who live remote from Walnut Hills have, notwithstanding, heard something of one of our stars, *Lyman Beecher*. But, though of note as a public character, he is not less famous and interesting in private life. Indeed, we, who see him daily, imagine that he exhibits more unequivocal marks of genius in the domestic than in a wider sphere ; for in the pulpit, (thanks to the attention of Aunt Esther,) he wears whole stockings, has decent handkerchiefs and cravats, a tidy coat, and never wears one boot and one shoe together ; and in his published works who can see, through the type, either the manuscript or the writer ?

But in his family, and unmolested by feminine pertinacity of neatness, his genius peeps forth in various negligences of apparel, particularly his shirt-sleeves, open bosom, and ample display of flannel. As if to put the broadest seal upon his genius, Nature seems to have ordained that he shall study half undressed.

But if we admire these marks of innate abilities which appear on the exterior, no less are we surprised at those which he exhibits as a business man. Let me give you a sketch of our departure for Dayton.

Having several weeks for preparation, he felt secure, and made no attempt at a beginning until the day before. Then, while cutting up stumps in the garden, he fell upon a *plan* for his defence, which was indicated to us by his precipitate retreat from his stump to his study. In the afternoon he dragged me away six miles, in excess of patriotism, to deposit his *vote*. Before going to bed, he charged me to be up early, for he must get ready, and the boat was to start at nine.

The morning opened on a striking scene. As I emerged from my room, the doctor was standing in his study door-way, a book under each arm, with a third in his hands, in which he was searching for quotations. In an hour and a half all his papers were to be collected, (and from whence !) books assorted, breakfast eaten, clothes packed, and horse harnessed.

After a hasty meal, whew ! he goes up stairs, opens every drawer, and paws over all the papers, leaving them in confusion, and down stairs again to the drawers in his study, which are treated in like manner. He fills his arms with books, and papers, and sermons, and straightway seems to forget what he wanted them for, for he falls to assorting them vigorously *de novo*.

Eight o'clock, and not half ready. Boat starts at nine.

‘ Where’s my Burton ?’

‘ Father, I have found the Spirit of the Pilgrims.’

‘ Don’t want it. Where did I put that paper of extracts ? Can’t you make out another ? Where did I lay my opening notes ? Here, Henry, put this

book in the carriage. Stop! give it to me. Let's see—run up stairs for my Register. No, no! I've brought it down.

Half past eight. Not ready. Three miles to go. Horse not up.

At length the doctor completes his assortment of books and papers, packs, or rather stuffs, his clothes into a carpet-bag, no key to lock it, ties the handles, and leaves it gaping.

At length we are ready to start. A trunk tumbles out of one side as Thomas tumbles in the other. I reverse the order,—tumble Tom out, the trunk in. At last all are aboard, and father drives out of the yard, holding the reins in one hand, shaking hands with a student with the other, giving Charles directions with his mouth—at least that part not occupied with an apple; for since apples were plenty, he has made it a practice to drive with one rein in the right hand and the other in the left, with an apple in each, biting them alternately, thus raising and lowering the reins like threads on a loom. Away we go, Charley horse on the full canter down the long hill, the carriage bouncing and bounding over the stones, father alternately telling Tom how to get the harness mended, and showing me the true doctrine of original sin. Hurra! We thunder alongside the boat just in time." Vol. II. pp. 353-5.

Of the efforts and yearnings of Dr. B. for the conversion of his children, of the grateful joy with which he witnessed their consecration to God, of the unselfish pride that filled his heart as he saw their developing powers and witnessed their Christian successes, of the struggles through which he passed when the profoundest wishes of his heart for his offspring seemed in danger of being thwarted, and of the almost voiceless agony with which he bowed down under the bereavements and loneliness brought him by death and changes, we cannot stop to speak. The greatness and the warmth of his heart made its sorrows press it like a mountain, filled its wounds with the keenest pain, and rendered its desolation like a deserted and silent city. When children have such testimonies as the following to bear, there is evidence that he who stood in the centre of their home circle was a rare father, not less than a man of distinction. It is his youngest son who tells the following. It relates to a period when his pecuniary resources were very unreliable:

"One morning, after I had brought him the mail, I came back to the study and found him tear-blind, and trying to explain a letter which he held in his hand. Tom, you can get some boots now—here's some money; and your mother can get you a vest from ———; and now you'll stay with me!

This 'staying with him' was, in the time of it, trying to me, yet it enriched me with my only deep knowledge of father's loving heart. I was a man—graduated, and competent to work and support him; yet he insisted on my staying with him to be supported. He felt that I was unsettled in religion, and was set in his determination to keep me near him and lead me to safety. Of course, irritated by frequent reproaches from the thoughtless for 'living on my father,' I was impatient to be gone, and many a passionate discussion came up between us about the matter. I never gave up entirely until one morning, as I stood impatient on the south step of the study, in the sun. He came out suddenly, not knowing I was there. He sniffed the air, looked up into the maples, down upon me, put both hands upon my shoulders, looked me full in the face, and said, with broken utterance,—

'Tom, I love you; you mustn't go away and leave me. They're all gone—Jim's at college. I want one chicken under my wing.'

Of course I staid by until I left with a blessing." Vol. II. pp. 506-7.

From Catherine's account of the bereavement which fell on him and on the home, when his first wife passed away, we copy the following:

"He rarely spoke of the loss that wrung his brave but fainting heart that strove to keep up strength and courage by counting its blessings instead of its pains. But years after, one day, pointing to a large basket, he said, 'Henry, there are the sermons I wrote the year after your mother died, and there is not one of them good for anything.'

Never do the reverses of life so unman the soul as on the festivals that bring together a family after its golden circle is broken. At the first Thanksgiving Day after mother died we assembled round the table, all dressed in our newly finished suits, the house all in perfect order, our store-room filled with abundance of presents, our table loaded with the nicest specimens of culinary skill. When all were in order, and father was to 'ask the blessing,' we waited long in silence, while the great tears stole down his cheeks amid the sighs and tears of all around. Then followed, in a calm, subdued voice, such an offering of patient, peaceful thankfulness and love, as if the gentle spirit we mourned was near, shedding peace and comfort from her wings." Vol. I. pp. 326-7.

And one more picture from this domestic collection, transferred from the memory of Thomas K. to these pages, may fittingly close the series. It ends the reminiscences which he sends to the editor:

"Have you ever seen him, Charley, persevering in the hymn at family prayers during those years after his singing-boys and girls were all gone away, leaving him and mother as boarders in their own house? I was verily moved to tears when I was present (1847 or 1848), for I remembered a choir

of us at prayers. And when I saw the same old 'village hymn-books,' and sat in the same room, and saw father go to the study and fetch his fiddle, and tune it, to sing 'Joy to the World'—his voice serving him only occasionally, and mother's more persevering than strong—yet somehow the fiddle reminded me of father's old time, style and expression. Yes, we went through all the verses, and when father's voice failed from the pitch, his lips kept the time and the words till his voice could master the easier tone; and so they sang with the spirit and the understanding, while I dreamed and dried my eyes. Since then I've heard the fiddle bearing up the music all alone at family prayer in Boston; not a voice to join in, yet at least three of us following the words, while dear old father persevered in the music to the end. O, Charley, we must have a family meeting in heaven, and sing and have prayers again!" Vol. II. p. 518.

We have dwelt the more on these aspects of Dr. B.'s character and life, both because they show the real elements of the man, and because they are needed to supplement what is generally known of him through his public career and labors. Of his rugged mental vigor, his brusque originality in thought and style, his independence and moral courage, his prominent and valuable labors in the early stages of the temperance struggle, his conflicts with the Old School Theology and with Unitarianism,—of all these things no well-informed reader needs to be reminded. But the gentle and affectional qualities which belonged to him were but little known to the public.

In the light of this biography we are able to see phases of the man which add to his attractiveness, and show a breadth of spirit not generally accorded to him by the public estimates. Though without great learning, he was thoroughly educated for his practical sphere; and lacking the graces of a generous and finished culture, he carried with him an unusually vigorous and well-trained mind. He was a consecrated toiler in the field of Christian effort; the sheaves multiplied steadily beneath his busy hands; his diligence and zeal stimulated others to emulate him; and from the bosom of his own home he drew all his stalwart sons into the same glorious service, and left them to bear upward and afar a striking illustration of the sacred word, which tells us that the works of the resting laborer do surely follow him.

In earnestness of purpose, in singleness of aim, in Christian simplicity of heart, in devotion to religion, in self-forgetfulness

of service, in purity of motive, in steadiness of faith, and in the fervor of love, he kept himself in his calling, and won such triumphs there as may well encourage others to go and do likewise. If his mind, artistically judged, lacks symmetry and completeness, yet when tried by the needed service which was rendered by it to the highest of human objects, we may well acknowledge its nobility, and thank God for its needed ministry. Such spirits as he are yet needed, and will be while so much work remains that only a heroic courage, animated by Christian faith, can accomplish. His active life was a vast and steady power, whose qualities we trust these volumes may clearly define for many sympathetic inquirers, and perpetuate through many coming years.

ART. VII.—CONTEMPORARY LITERATURE.

A DICTIONARY OF THE BIBLE, Comprising its Antiquities, Biography, Geography and Natural History. Edited by William Smith, LL. D., Editor of the "Dictionaries of Greek and Roman Antiquities," "Biography and Mythology" and "Geography." In Three Volumes. London: John Murray. 1863.

This is not a new book in the sense that most which we notice are; but, as it has not been reprinted in this country, and as the high duties must be added to the prices of the times to procure it, the circulation of it in this country has been far less than it would have been two years previous to the war. It is a work of great merit, and absolutely indispensable to the Library of a minister who makes any effort to prepare himself to meet the demands of the sacred office in our day. There is this advantage in procuring this work, which, as nearly as may be, supersedes all the predecessors of its kind, that it is on its own subjects a library in itself, and the purchase of it is, therefore, in the end, very great economy.

In these times of deficient salaries, if a church wishes to make the pastor a present, if this book is not already on his shelves, be certain it is soon placed there. Absolute inability is the only reason, in most cases, it was not there a year ago. Such a present cannot be forgotten during the life of the receiver, and it can only be remembered with gratitude.

Most superintendents of Sabbath schools would find this book of great service to them, and in most cases it would be a matter of economy to those superintendents who intend to succeed in creating or preserving a love of the

study of the Bible in their schools. Such a thing cannot be done without real labor on the part of the superintendent, and such study will require many books even to make up in part for the absence of this from his library.

There are over three thousand pages in these three volumes. The illustrative cuts are numerous and important. The whole, though presenting the results of great learning, is rendered by translations of terms from other languages, so easy that the intelligent English reader may avail himself of this vast store of knowledge. It will be well for the cause of sound and intelligent piety when such books shall be found in the libraries of laymen as well as clergymen.

THE AMERICAN ANNUAL CYCLOPEDIA and Register of Important Events of the Year 1864. Embracing Political, Civil, Military and Social Affairs; Public Documents; Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture and Mechanical Industry. New York: D. Appleton & Co. 1865.

Gen. Grant of right comes to the front in this volume. The operations of the army and navy of right also demand and receive in this record of the year extensive and able articles. Very much of the Annual of 1864 must be devoted to the war and subjects immediately connected with it. By the help of this volume with its admirable illustrations, one is able to follow the army day by day in the mighty operations of the year.

It appears that, notwithstanding the price of every thing pertaining to book-making increased at least to a point fully double the prices before the war, the end of making many books has not come. We are informed in the admirable article on "Literature and Literary Progress," that the number of works published in this country during the year was 2,098, and that, too, exclusive of pamphlets, reports, circulars, catalogues, single sermons and other issues of this nature. The number of reprints of foreign books was very limited in itself, and relatively less than the reprints of American books in other countries. "Who reads an American book?"

"Of the publications of the year," [says this authority,] "25 appertained to *military science*; 143 to the domain of history, of which 13 were histories of the war; 14 histories of battles or campaigns; 53 narrative or didactic works on subjects appertaining to the war, though not strictly and formally histories; 23 American were local and other histories, having no relation to the war; 27 were histories of other countries or of the United States and colonies during or before the Revolution; 7 were historical reprints; 8 were historical magazines or transactions of historical societies, and 8 ecclesiastical histories.

The number of works on topics connected with political, social, financial and statistical science was 187; philology, 10; technology and technical science, 36; agriculture, 18; medical science, 54; legal treatises and essays and compilations of laws, 68; educational science, 43; geography and travel, 30; essays and didactic literature, 65; poetry and music, 165; novels, 242, of which 9 only were professedly religious fictions; juvenile books, 428; and miscellaneous, 19."

The articles on obituaries and surgery are painful but necessary; and the "Public Documents" voluminous and important; the "Petroleum" peculiar

and of course exciting to those who have investments in this new and wonderful source of wealth. Taken altogether the volume is such as not to be a disappointment for those who were awaiting it with anxious expectations, and to excite higher anticipations for the next.

J. H. COLTON'S AMERICAN SCHOOL QUARTO GEOGRAPHY, Comprising the Several Departments of Mathematical, Physical and Civil Geography ; with an Atlas of more than One Hundred Steel Plate Maps, Profiles and Plans on Forty-two large Sheets, drawn on a new and uniform System of Scales. By G. Woolworth Colton. New York : Ivison, Phinney, Blakeman & Co. 1865.

On good ground it is claimed for this new school-book, in a study whose importance is fast coming to be appreciated in some measure according to its usefulness, that, while it treats the three great branches of its subject with fulness, it is so condensed that a student of ordinary ability can master it in a reasonable time. It is a great saving, both in time and useless perplexity, to have the maps placed, not only in the same book where the map questions are found, but especially, as in this book, on the page opposite the questions, so as to prevent the necessity of turning the leaves while seeking the answers. There are also *review* exercises arranged with a view to discipline the student in *connected* description.

Physical geography is much better understood than it was a few years ago. The more attention has been turned to this branch the more fruitful it becomes in practical results in various occupations and spheres of life. The navigator cannot neglect this branch of study without justly laying himself liable to the charge of recklessness as to life and property. Due attention is paid to this department just at that place and point of time where and when the student has mastered the facts and details which are pre-requisite to the easy and successful study of it. The maps, both for this department and the others, are unsurpassed, and, one may almost conclude, perfect, at least as maps can now be made, by the most advanced arts. By adhering to system in the scales on which the maps are drawn, the size of the maps help the student to form some proper estimate of the relative extent of different countries. The simple device of printing all names of land divisions in a given type, and the names of all divisions of water and the names of cities respectively in other and different types, uniformly, greatly assists the eye in its search on these maps to catch the object of search.

Its pronouncing vocabulary is very extensive and reliable, and, what is another great saving of labor, many of the more difficult names have their pronunciation indicated in the text itself, perhaps the only successful way in which many pupils can be induced to pay attention to pronunciation. The pictorial illustrations are, not only attractive, but much more instructive than those which occupy frequently too great an amount of the space in other books. The price, though considerable for a school-book, is relatively very low, and it will so seem if we remember that we have the text book and atlas both in one volume. A good book is cheap at any price, as compared with a poor one even as a gratuity.

The quarto form may be objected to by some as being inconvenient, but it

must be remembered that it is necessary to such perfection in the maps, and it is certainly more convenient to have both atlas and book in one volume than to have an atlas of the quarto size accompanied with another volume of any size.

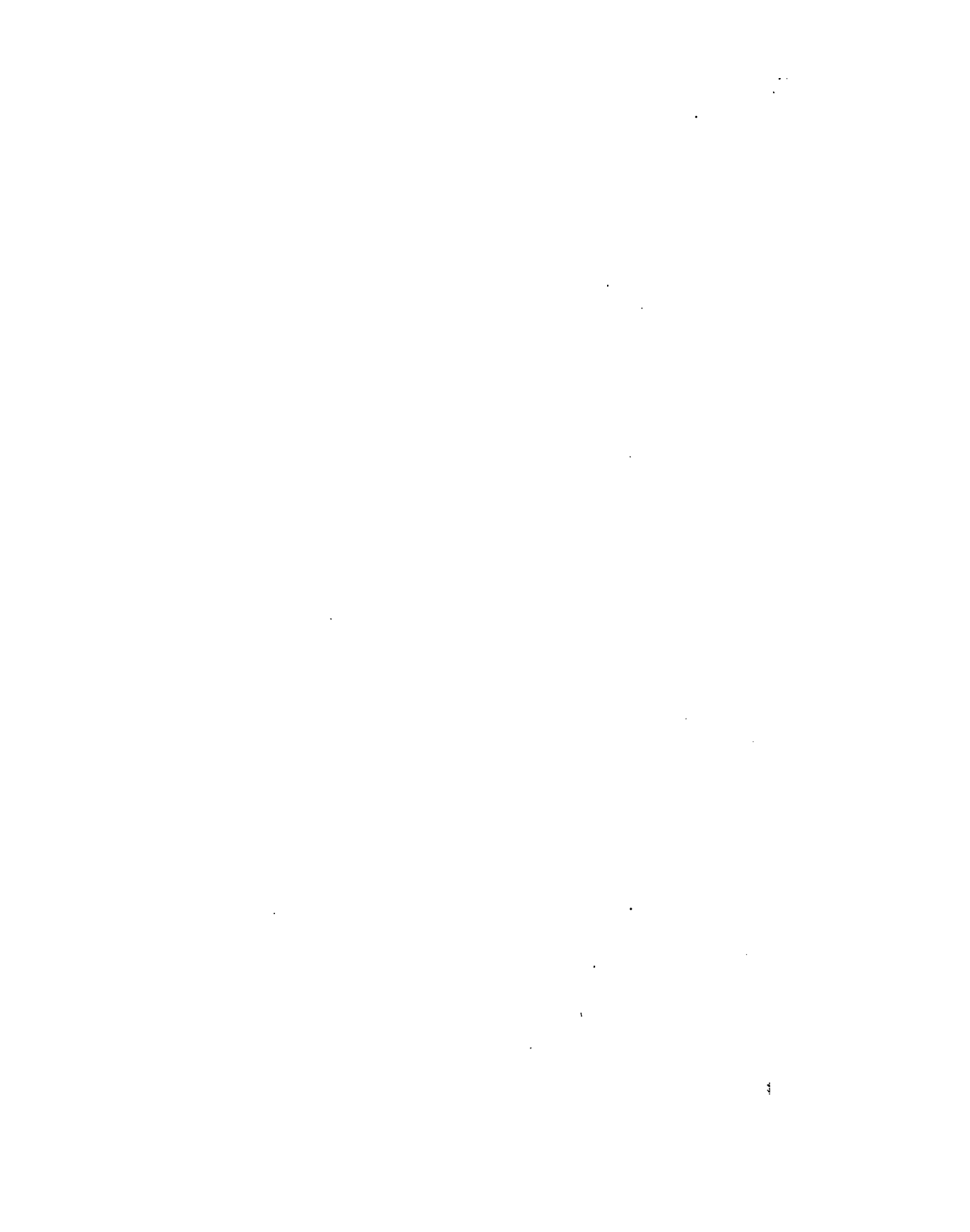
The excellences of this book, in the literary respect, combined with the surpassing success which it exhibits in illustrative art, must give it a wide circulation.

THE FREEWILL BAPTIST REGISTER, for the Year of Our Lord 1866. Containing, besides the Matter usually found in Calendars, Statistics of the Freewill Baptist Denomination. Dover, N. H.: Printed by the Freewill Baptist Printing Establishment. Wm. Burr, Printer. 1866.

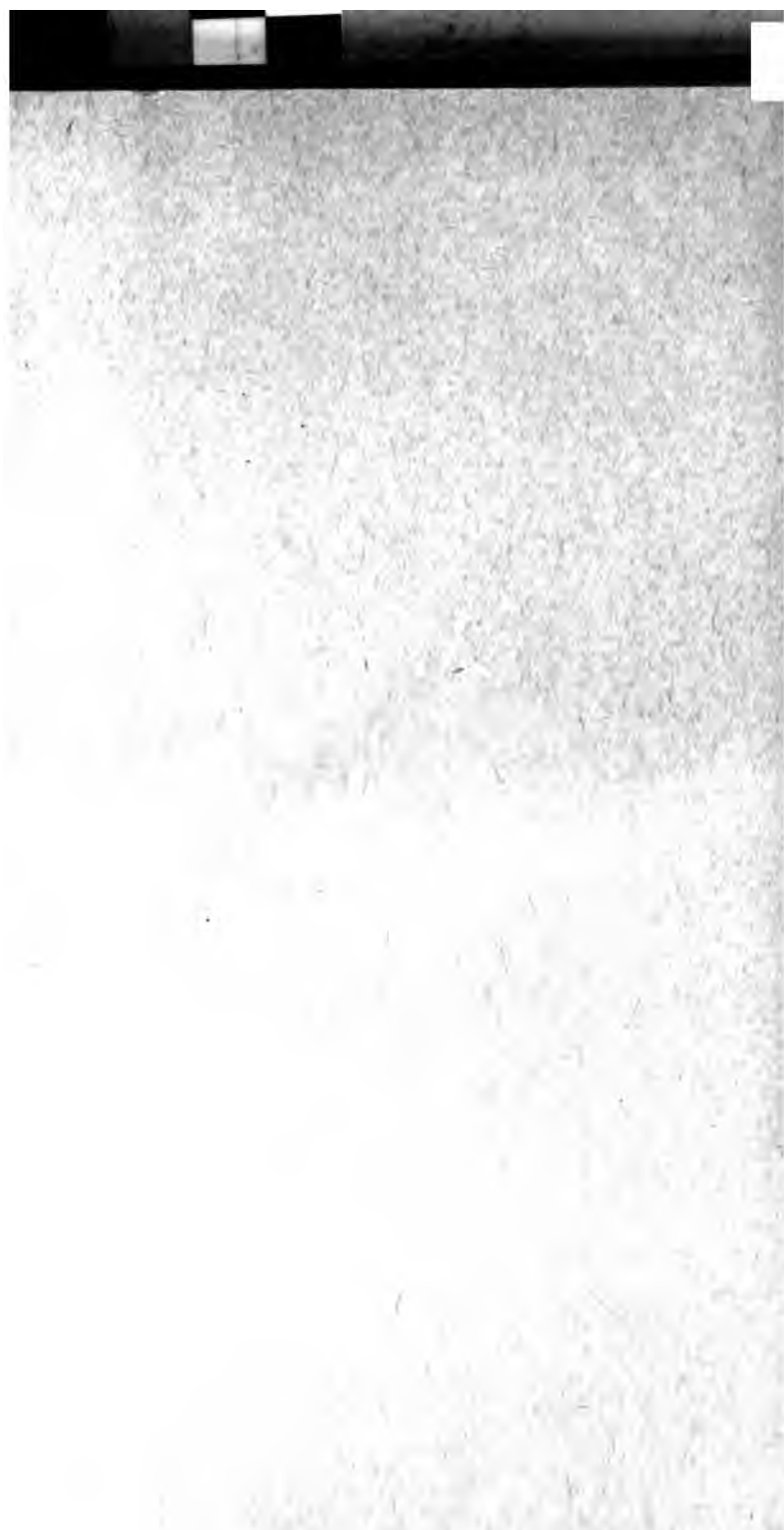
This small Calendar is so managed as to its space, as really to contain much more information than many Calendars of far greater pretensions; but for years we have regarded it as a misfortune that a more inviting form and appearance are not given to a work of such importance to all who are connected with the denomination. Perhaps the Conference now so soon to be held at Lewiston, in the state of Maine, will share our opinion and order accordingly.

A decline in our numbers of more than a thousand communicants is only what we might expect at the close of a war that has been very onerous by reason of the absence of many, an absence, alas, from which so many have not returned, even now that war is over. But their precious lives have been given up in a noble cause, and if we who survive are actuated with the proper measure of their spirit of sacrifice, a year will not pass without carrying our number far beyond what it was a year ago. Notwithstanding the decline in numbers, every person at all acquainted with our denomination, well knows that even during the destructive war we have increased in almost every other element of genuine prosperity, and in the things especially to give prophecy of healthy and vigorous growth in numbers also. The increasing spirit of beneficence, and the prosperity of our institutions of learning, and especially the yearning spirit of the ministers and churches for such revivals as blessed the labors of Randall and his coadjutors, at the close of the Revolution, and many other things that could easily be named, serve to give us as a people as much hope and courage as we ever felt with reference to prosperity in the near future. Mason and Dixon's line no longer bars our progress south, and emancipated millions are waiting for the free gospel which we are glad some have learned to preach, who but for our influence would still have been preaching another sort.

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